

The PRECIOUS PEARLS

The Description of the Ten Companions Who were Given the Glad Tiding of Paradise



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The Great Ten Companions of The
Prophet (PBUH)

The Precious Pearls

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Publisher's Note

All praise belongs to Allah (SWT). We praise Him, seek His forgiveness, and seek refuge in Him from evil inclinations and from the evil of bad deeds.

The enemy of Islam is Shaytan (Satan). He comes in many disguises, and spares no effort to turn Muslims away from their religion and its sublime principles and teachings. Disbelievers threatened by the Muslim's superior lifestyle that is spotless and beyond reproach. They are well aware that as long as Muslims adhere to their religion, all attempts to corrupt them will be futile, because Islam is the source of their power. Islam is that which raises a mere individual into something higher and more dignified. And, for this reason, Islam is severely attacked through all forms of non-Muslim media. It is a cheap attempt to corrupt young minds away from something great to something pitiful: the life outside of Islam. Through following Islamic guidance, we glorify our Creator, Allah and we become the best examples of human beings.

The enemy (Shaytan) tries to convince us that the material world is the way to all success and power. He tries to convince Muslims that their weakness stems from their adherence to their religion, its creed and principles. The media, or the so-called world of "entertainment", is the means which corrupts all young minds, so Muslim families should be especially careful of what such "entertainment" has the proven power to do: corrupting our youth's pristine values, slowly and insidiously. Instead of

taking on the personality of Prophet Muhammad (Peace and Blessings of Allah be upon him), that is free from any blemish, the misguided youth sadly mimic fictitious personalities in films or on television, and this is how Shaytan wins.

Strong Muslims are capable of making the right choices with respect to which role-model they should emulate and remain steadfast on that. On the other hand, weak and ignorant Muslims are prone to get misled. Thus, more than ever, it is incumbent upon us to talk to our youth, and even we adults should reflect on the greatness of the great Muslim heroes from our Islamic past, who built the most glorious and powerful civilization of Islam that dramatically improved their lives. These were civilizations that encompassed both sublime Muslim morals, and great material progress simultaneously.

We would like to present this book ‘The Precious Pearls – The Description of the Ten Companions Who were Given the Glad Tidings of Paradise’ to our youth as a legacy hoping that they will continue towards finding the higher values that Islam recommends us to acquire. In it are the role-models worthy of being followed, instead of mimicking fictitious and corrupt personalities presented to us by non-Muslims.

Abdul Malik Mujahid

General Manager, Darussalam

Preface

The human soul strives to achieve happiness in all its endeavors. Strangely, during this pursuit, many people find nothing but disaster and failure. This happens when one is outside the fold of Islamic guidance, and it especially happens to individuals who are only following the proverbial rainbow

where they think a barrel of treasure is the answer to their miseries. A great philosopher named Aristotle said that happiness is achieved through contemplation of the Divine (Allah) and by leading a disciplined life. What describes Islam better than saying that it is ‘a disciplined way of life’.

The Companions of Allah’s Messenger (Peace and Blessings of Allah be upon him) were perfectly cognizant of this fact. Thus, they sought to please Allah (SWT); and in doing so, they achieved not only happiness but material prosperity as well. The Islamic community is one where wealth is shared. Those who have the most, share the most; and those in need are looked after. In pleasing Allah (SWT), our scales of good deeds pile up and Paradise is our final reward. What better reward and place to work toward, than Paradise?

Jihad does not simply mean an armed struggle, it can be any activity that is carried out within the scope of our daily routine. The Companions were cavaliers by day and spent their nights in worship. They were people of prayer, fasting, charity, kindness and truthfulness. They were chaste, sincere and pious. They were people who knew self-control of the mind, body and temper. They did not go about feeding their lusts; instead they went about feeding the hungry. All of these things are Jihad.

When the call for Jihad (meaning war or armed struggle) was proclaimed, the Companions readily sacrificed everything: their wealth and even their lives, and they left their families behind. The fear of death was not an issue, for they knew no better reason or way to die than in fighting to uphold the rights of Muslims or Islamic values. And this is the true meaning of the testimony: La ilaha illallah (None has the right to be worshipped but Allah (SWT)). In return for their loyalty to the cause, Allah bestowed on them true happiness and Paradise.

Paradise is the final abode of all pious and sincere believers. There were many Companions who were given the glad tidings of Paradise as an acknowledgment of their virtues and high status. As we read this book, we will learn about them. And, in doing so, we will learn the way to Paradise.

1: Abu Bakr As-Siddiq (May Allah be pleased with him)

Who was Given the Glad Tidings of Paradise

The name As-Siddiq is not mentioned except that it brings to mind a number of noble characteristics and virtues. One's heart cannot help, but be moved by the character and incidents in the life of AsSiddiq (May Allah be pleased with him) ('The Truthful').

Abu Bakr As-Siddiq (May Allah be pleased with him) was the friend of Allah's Messenger (Peace and Blessings of Allah be upon him) during his youth up until his old age. In good times or in times of distress, he remained a loyal companion. He was called 'The Truthful' because he believed in the Prophet (Peace and Blessings of Allah be upon him) when everyone else had turned his back on him. His Iman (Faith) was strong, and he was known for his eloquent speech and considerate treatment of people. He was well-known for his great generosity; and whatever wealth he had, he treated it as if it belonged to the community of believers.

It was enough honor for him that Allah revealed:

“The second of the two: when they (Muhammad (Peace and Blessings of Allah be upon him) and Abu Bakr (May Allah be pleased with him)) were in the cave... ” (9:40)

The story of the Hijrah (migration) and the incidents in the Cave of Thawr were unforgettable lessons showing us how strong a friendship could be.

He was the most beloved of the creation of Allah to Allah's Messenger (Peace and Blessings of Allah be upon him), and was described as,

“Weak in body, but strong in upholding the injunctions of Allah (SWT), humble in himself but distinguished with Allah (SWT). He was honored in the sight of people, and held in great esteem in their hearts.”

The weak were made strong by his influence. Abu Bakr (May Allah be pleased with him) was a source of inspiration when times were tough. He was a refuge and source of strength for Muslims at a time when there was much pain and vexation inflicted by the idol-worshippers around them. Following the example of the Messenger of Allah (Peace and Blessings of Allah be upon him), he scorned the life of this world, and kept away from anything that was not found in line with the teachings of the Prophet (Peace and Blessings of Allah be upon him).

He was the strongest of the people in belief, the purest of them in creed and the firmest of them in upholding the truth. He was kind-hearted to all people, but especially to the Muslims. When there was a violation against Islam, he would be moved to tears; and if Islam was attacked, he reared up like a lion ready to defend the religion and the people he loved so dearly. If it was the oppression of a woman or child or someone in need, he was often the first to lead the people into action.

Imagine! What would have been the status of Islam if he had not deterred so many renegades to Islam? His courage and incessant care made the Muslim nation strong and powerful.

This was Abu Bakr (May Allah be pleased with him) who became the best of the Muslims after he professed Islam, and he remained so until Allah took his soul.

It is impossible to enumerate all of the virtues and noble characteristics of Abu Bakr (May Allah be pleased with him) in a few pages. So, we hope that mentioning a few will suffice, and that it will encourage those seeking the truth to learn more about him.

His Name and Lineage

His name is ‘Abdullah bin Abi Quhafah, ‘Uthman bin ‘Aamir bin ‘Amr bin Ka‘b bin Sa‘d bin Taim bin Murrah bin Ka‘b. His lineage meets with that of Allah’s Messenger (Peace and Blessings of Allah be upon him) at Murrah.

He was nicknamed ‘Ateeq’ (‘one saved from the Fire’). People have various opinions concerning his name. Some say it was because of his good-looking face. Others say it was because of his actions and exemplary manner of discourse with people. Others say it was because of his noble lineage, since he seemed to be one without (or with very few) defects.

It is also said that Allah’s Messenger (Peace and Blessings of Allah be upon him) gave him that nickname.

‘A’ishah (May Allah be pleased with her) said,

“By Allah, while I was in my room, and Allah’s Messenger (Peace and Blessings of Allah be upon him) and his Companions were in the yard with the curtain between them and me, Abu Bakr (May Allah be pleased with him) came in and Allah’s Messenger (Peace and Blessings of Allah be

upon him) said, 'Whoever would like to be pleased by looking at one who is saved from the Fire, let him look at Abu Bakr.'

‘Abdullah was the name that his family gave him, but the name ‘Ateeq was most often used. In some narrations it is found that during the Days of Ignorance he was referred to as Abdul-Ka‘bah, but when he became Muslim, he was called ‘Abdullah.

‘Abdullah bin Az-Zubair (May Allah be pleased with him) said,

“Abu Bakr’s name was ‘Abdullah. Allah’s Messenger (Peace and Blessings of Allah be upon him) said to him: ‘You are saved from the Fire.’ Hence, he was called ‘Ateeq.’”

His mother was Salma bint Sakhr bin ‘Amr bin Ka‘b. Her nickname was Umm-ul-Khair ('mother of goodness'), and she was his father’s cousin.

His Physical Appearance

Abu Bakr (May Allah be pleased with him) was fair, slender, slightly bent-backed and had a slender face with large hollow eyes. His forehead protruded slightly, and he dyed his hair with henna mixed with Katam (a plant that produces a reddish-black dye).

His Birth

Abu Bakr (May Allah be pleased with him) was born two years and (some months) after the birth of the Prophet (Peace and Blessings of Allah be upon him) in Makkah. He spent his childhood and youth there. He did not leave Makkah until he began trading, and then he migrated to Madinah with the Prophet (Peace and Blessings of Allah be upon him). He was one of the wealthy people of Makkah, and he was known for his generosity, good manners and sense of honor. Thus, he was

naturally wellloved among the Makkans. He was from the leaders of the Quraish during the Days of Ignorance, and he was charged with overseeing the payment of blood money and debts.

This was because the Quraish did not have a king to rule them. Each tribe used to appoint a chief who managed its affairs and tasks. For example, Banu Hashim was responsible for serving food and drink to the pilgrims. Banu Abd ad-Dar was responsible for the other affairs of looking after the Ka'bah (the House of Allah). No one was permitted to enter unless they received permission by Banu Abd ad-Dar.

The banner (in case of fighting) was assigned to them in addition to Dar an-Nadwah (the place where the Quraish used to confer for important issues).

Abu Bakr (May Allah be pleased with him) kept busy in his trade. He spent his time wisely, and did not waste time following trivial pursuits. While others were drinking alcohol or indulging in lewd speech and in other sinful pastimes, Abu Bakr (May Allah be pleased with him) was known to be a distinct gentleman with class and honor.

Abu Bakr (May Allah be pleased with him) found solace and comfort with a young man like himself who had the same noble qualities. Someone, who like himself, forsook the worship of idols, abstained from all alcoholic drinks and did not waste his youth in indulgence. This young man was Muhammad bin 'Abdullah bin Abdul-Muttalib (Peace and Blessings of Allah be upon him) in whom Abu Bakr (May Allah be pleased with him) found the best of friends. Likewise, Muhammad (Peace and Blessings of Allah be upon him) found in Abu Bakr (May Allah be pleased with him) such exemplary qualities which made him favor him with a special love and closeness. The community admired their friendship.

Abu Bakr (May Allah be pleased with him) spent his leisure time in studying the lineage of the Arab tribes until he became the most knowledgeable in Arab genealogy and became an authority in this field.

His Acceptance of Islam

It is not strange that Abu Bakr (May Allah be pleased with him) was among the first people to accept Islam, and it is not strange that he was the first to believe in the Messenger of Allah (Peace and Blessings of Allah be upon him). For there were two factors that made Abu Bakr (May Allah be pleased with him) rush to accept Islam:

His innate inclination to goodness

His friendship with Allah's Messenger (Peace and Blessings of Allah be upon him).

Abu Bakr (May Allah be pleased with him) had a pure nature that inclined people toward goodness. He naturally evaded what would defame his reputation.

His soul was similar to the fertile soil that promises abundant fruit. The water was nourishment from Islamic wisdom that he chose to adhere to. Islam made his character beautiful: wholesome, truthful, just and steadfast. His was a matchless generosity in the way of Allah (SWT). In brief, all the possible good and noble characteristics were embodied in his personality.

The second incentive that drove Abu Bakr (May Allah be pleased with him) towards the way of Islam was his friendship with Allah's Messenger (Peace and Blessings of Allah be upon him). This does not mean that he believed in Islam out of courteousness to his friend. No, he believed because of their

friendship; it was what he had learned and loved in the Prophet (Peace and Blessings of Allah be upon him) that drew him near to Islam and Allah (SWT). He saw Islam more clearly, because he saw the Prophet's beautiful character.

His relationship with Allah's Messenger (Peace and Blessings of Allah be upon him) was not a superficial or passing one. They were able to be themselves with one another, and at the same time, brought out the best in one another. He loved the Prophet (Peace and Blessings of Allah be upon him) and looked up to him as his mentor. There was a difference of only two years between them, and this helped them to get to know each other without rivalry or superficiality.

Abu Bakr (May Allah be pleased with him) had the opportunity to know and closely observe the Prophet (Peace and Blessings of Allah be upon him) too. To his delight, he found him to be sincere and true. He knew by this that he was a Prophet, and he saw no defect in him. He was a living example of all that he preached about Islam. Thus, it was not strange at all that Abu Bakr (May Allah be pleased with him) was the first to believe in Muhammad (Peace and Blessings of Allah be upon him) and support him.

When Muhammad (Peace and Blessings of Allah be upon him) offered the Message to Abu Bakr (May Allah be pleased with him) inviting him and everyone to abandon their idols, Abu Bakr (May Allah be pleased with him) did not hesitate, and he was one of the first people to accept Islam. Allah's Messenger (Peace and Blessings of Allah be upon him) said about his acceptance of Islam:

"I never invited any person to Islam without there being some hesitation; Abu Bakr was the first who had no hesitation."

There were many narrations confirming that Abu Bakr (May Allah be pleased with him) was the first to believe in the Messenger (Peace and Blessings of Allah be upon him). In another narration it says that he was the first of the free men to believe in the Prophet (Peace and Blessings of Allah be upon him), just as Khadijah (May Allah be pleased with her) was the first to believe in him from the women, ‘Ali bin Abi Talib (May Allah be pleased with him) from the youth and Zaid bin Harithah (May Allah be pleased with him) from the slaves.

Abu Bakr’s reversion to Islam was beneficial to the cause of Islam because he was a well-known dignitary of Makkah who was wealthy and well-loved by others. He became an effective preacher of Islam because people looked up to him, and were deeply influenced by his character. In fact, many of the Companions reverted to Islam through him. Some of them are: Az-Zubair bin Al-‘Awwam, ‘Uthman bin ‘Affan, Talhah bin ‘Ubaidullah, Sa’d bin Abi Waqqas and Abdur-Rahman bin ‘Awf (May Allah be pleased with him).

In this way, Abu Bakr’s reversion to Islam brought many more people to Islam. Muslims should be good and kind to one another as a way of drawing more people to Islam. Being friendly toward others helps to repel evil. It is like the parable of a fruitful tree that is rooted firmly in the earth, with its branches reaching high to the sky. It gives fruit at all times throughout the year. Contrary to this, are the ties between the mischief-makers who are like the parable of an evil tree that gives nothing but bad and inedible fruit.

As-Siddiq (The Truthful)

He was named As-Siddiq (The Truthful) because of his unhesitating belief in Allah’s Messenger (Peace and Blessings of Allah be upon him). Ibn Ishaq said on the authority of Al-Hasan Al-Basri and Qatadah,

“He was first known by this name on the morning of the Isra’ w'al Mi'raj, (the Night Journey from Makkah to Jerusalem, and then Ascension to Heaven). It is narrated on the authority of ‘A'ishah (May Allah be pleased with her) who said, "The polytheists came to Abu Bakr (May Allah be pleased with him) and said, ‘What is the matter with your friend? He alleges that he went last night to Jerusalem (and returned in the same night)!’ He said, ‘Has he said so?’ ‘Yes’, they replied. Abu Bakr (May Allah be pleased with him) said, ‘He has told the truth, and I believe what he brings as revelation from the heavens.’ Thus, because of his unwavering faith, he was called As-Siddiq.”

There are other narrations affirming that first Angel Jibreel (Gabriel) (Peace and Blessings of Allah be upon him), and then the Prophet (Peace and Blessings of Allah be upon him) gave him this name. It is narrated on the authority of Abu Hurairah (May Allah be pleased with him) who said,

“When Allah’s Messenger (Peace and Blessings of Allah be upon him) was at Dhi Tuwa upon returning from the Night Journey, he said to the Angel Jibreel (Peace and Blessings of Allah be upon him): ‘O Jibreel! My people will not believe me.’ He said, ‘Abu Bakr believes you. He is As-Siddiq.’”

There is another narration confirming that Jibreel (Peace and Blessings of Allah be upon him) gave him this name. On the authority of An-Nazal bin Saburah who said,

“We said to ‘Ali (May Allah be pleased with him), ‘O Commander of the Believers! Tell us about Abu Bakr (May Allah be pleased with him).’ He said, ‘This is the man who was given the appellation ‘As-

Siddiq’ on the tongue of Jibreel (Peace and Blessings of Allah be upon him) and Muhammad (Peace and Blessings of Allah be upon him). He was the Caliph of Allah’s Messenger

(Peace and Blessings of Allah be upon him) whom he had chosen for our religion, hence we are satisfied with him for our worldly life.’”

On the authority of Hakeem bin Sa’d (May Allah be pleased with him) who said,

“I heard ‘Ali (May Allah be pleased with him) swearing that the name of 'As-Siddiq' was given to Abu Bakr (May Allah be pleased with him) by Allah .”

His Father’s Acceptance of Islam

His father was ‘Uthman bin ‘Aamir and was also known as Abu Quhafah. He reverted to Islam on the day of the conquest of Makkah, and gave allegiance to Allah’s Messenger (Peace and Blessings of Allah be upon him). He remained alive during the life of Allah’s Messenger (Peace and Blessings of Allah be upon him), and the period of the Caliphate of Abu Bakr (May Allah be pleased with him). He passed away during the Caliphate of ‘Umar (May Allah be pleased with him).

Let us hear what ‘Asma’ bint Abu Bakr (May Allah be pleased with her) narrated concerning his reversion to Islam,

“When Allah’s Messenger (Peace and Blessings of Allah be upon him) stood at Dhi-Tuwa, Abu Quhafah said to his youngest daughter, ‘O daughter! Accompany me to Abu Qubays,’ as he was blind, so the daughter did. He said to her: ‘O daughter! What do you see?’ She said: ‘I see a lot of people assembled.’ He said: ‘These are the horses.’ She said: ‘I see a man going back and forth.’ He said: ‘This is the one who directs them and goes before them.’ Then she said: ‘By Allah, they have

scattered.’ He said: ‘By Allah! The horsemen have proceeded.’ She returned with him to the house. On their way, a horseman met him, and he saw the girl wearing a silver necklace, and took it from her.”

‘Asma’ (May Allah be pleased with her) said, “When Allah’s Messenger (Peace and Blessings of Allah be upon him) entered Makkah and then entered into the House of Allah, Abu Bakr (May Allah be pleased with him) came to him leading his father. When Allah’s Messenger (Peace and Blessings of Allah be upon him) saw Abu Bakr (May Allah be pleased with him), he said to him: ‘It would be better if you left him in his home until I went to him.’ Abu Bakr (May Allah be pleased with him) said, ‘O Allah’s Messenger! He is more obliged to come to you than you are to him.’ Then Abu Bakr (May Allah be pleased with him) seated him before Allah’s Messenger (Peace and Blessings of Allah be upon him). Allah’s Messenger (Peace and Blessings of Allah be upon him) touched his chest then he said to him: ‘Accept Islam,’ and he reverted to Islam.”

His Mother’s Acceptance of Islam

His mother’s name was Salma bint Sakhr. She was among the first Muslims, and died in a pure state of Islam. ‘A’ishah (May Allah be pleased with her) narrates her story as following,

“When the Companions of Allah’s Messenger (Peace and Blessings of Allah be upon him) (numbering thirty nine) assembled in the house Dar Al-Arqam, Abu Bakr (May Allah be pleased with him) insisted that Allah’s Messenger (Peace and Blessings of Allah be upon him) should appear before the people. Allah’s Messenger (Peace and Blessings of Allah be upon him) said: ‘Indeed, we are few, Abu Bakr.’ He continued in his persistence until Allah’s Messenger (Peace and Blessings of Allah be upon him) agreed and the Muslims dispersed in the Sacred Mosque (the House of Allah). Abu Bakr (May Allah be

pleased with him) stood up and started to admonish the people while Allah's Messenger (Peace and Blessings of Allah be upon him) was sitting. Thus, Abu Bakr (May Allah be pleased with him) was the first Companion to publicly invite the people to Allah (SWT), and His Messenger (Peace and Blessings of Allah be upon him).

The polytheists became angry and attacked the Muslims. Abu Bakr (May Allah be pleased with him) was severely beaten. The evil and wretched 'Utbah bin Abu Rabi'ah hit him with his sandals until Abu Bakr (May Allah be pleased with him) was hurt so severely that it was difficult to distinguish his nose on his face. Banu Taim, Abu Bakr's relatives, came and stopped the polytheists from hitting him further. They carried Abu Bakr (May Allah be pleased with him) to the house, and returned to the Mosque swearing, 'By Allah, if Abu Bakr dies, we will kill 'Utbah'.

They returned to the house of Abu Bakr (May Allah be pleased with him), and Abu Quhafah spoke to Abu Bakr (May Allah be pleased with him) until he answered. When he regained his consciousness, he asked, 'What happened to Allah's Messenger?' On hearing this, his tribesmen blamed and censured him. Then they left, asking Umm-ul-Khair to feed him and give him drink.

Abu Bakr (May Allah be pleased with him) remained asking, 'What happened to Allah's Messenger?' His mother said to him, 'By Allah! I do not know what your friend did!' He said to her, 'Go to Umm Jameel bint Al-Khattab and ask her about him.' When she came to Umm Jameel (May Allah be pleased with her), she said to her, 'Indeed, Abu Bakr asks you about Muhammad bin 'Abdullah.' Umm Jameel (May Allah be pleased with her) said, 'I do not know either Abu Bakr or Muhammad bin 'Abdullah, but if you want me to go to your son, I will come with you.' Abu Bakr's mother said, 'Yes', so

Umm Jameel (May Allah be pleased with her) went with her and found Abu Bakr (May Allah be pleased with him) almost on the verge of death.

Umm Jameel (May Allah be pleased with her) cried and said, 'Indeed, the people who hurt you are rebellious ones, and I pray to Allah to avenge for you.' Abu Bakr (May Allah be pleased with him) said, 'What happened to Allah's Messenger?' She said, 'Here is your mother listening.' He said, 'Do not fear her.' She said, 'He is healthy and sound.' He asked, 'Where is he?' She replied, 'At the house of Al-Arqam.' He said, 'By Allah! I will not taste either food or drink until I go to him.' They asked him to wait until the people had settled for the night. When it became quiet, he went out leaning on his mother and Umm Jameel (May Allah be pleased with her). When he entered upon Allah's Messenger (Peace and Blessings of Allah be upon him), he kissed him, and Allah's Messenger (Peace and Blessings of Allah be upon him) was greatly moved to see the state he was in.

Abu Bakr (May Allah be pleased with him) said to him, 'May my father and mother be sacrificed, there is nothing wrong with me except what that arrogant one (referring to 'Utbah) did to my face. This is my mother, dutiful to her parents, and you are a blessed Prophet. So, invite her to Allah, and pray unto Allah that He may save her from the Fire.' Allah's Messenger (Peace and Blessings of Allah be upon him) invited her to Islam, and she accepted Islam.

The Companions stayed with Allah's Messenger (Peace and Blessings of Allah be upon him) for a month, and coincidentally Hamzah (May Allah be pleased with him) also reverted to Islam on the day when Abu Bakr (May Allah be pleased with him) was beaten."

The Trials he Suffered from the Polytheists

Abu Bakr (May Allah be pleased with him) suffered from the persecution of the polytheists just like Allah's Messenger (Peace and Blessings of Allah be upon him) and underwent severe physical abuse. We have already known how the polytheists hit him so severely that it was difficult to distinguish his nose on his face. 'Asma' (May Allah be pleased with her) said,

"The polytheists were sitting in the House of Allah. They mentioned Allah's Messenger (Peace and Blessings of Allah be upon him) and what he said about their gods. While they were in that state, Allah's Messenger (Peace and Blessings of Allah be upon him) entered. So they went to him. He used to tell them the truth plainly whenever they asked him about anything. They said, 'Do you not say such-and-such against our gods?' He said: 'Yes, indeed.'"

At this, they started hitting him. The people said to Abu Bakr (May Allah be pleased with him), 'Save your friend!' He came quickly and found the people assembled against Allah's Messenger (Peace and Blessings of Allah be upon him) and he said to them: 'Woe to you, you kill a man because he says: My Lord is Allah, while he brought you clear signs from the Lord?'"

His Emigration

When the persecution of the polytheists worsened, Allah's Messenger (Peace and Blessings of Allah be upon him) gave the Muslims permission to emigrate. When Abu Bakr (May Allah be pleased with him) asked for permission to leave, Allah's Messenger (Peace and Blessings of Allah be upon him) said to him:

“Do not hasten. It may happen that Allah will choose a companion for you.”

Abu Bakr (May Allah be pleased with him) expected that the companion would be Allah’s Messenger (Peace and Blessings of Allah be upon him) himself, so he bought two mounts for that purpose.

‘A’ishah (May Allah be pleased with her) says,

“Allah’s Messenger (Peace and Blessings of Allah be upon him) used to come to the house of my father either early in the morning or in the evening. On the day when Allah permitted him to emigrate, he came to us at midday. When Abu Bakr (May Allah be pleased with him) saw him, he said, ‘He did not come at this hour except for an important matter.’ When he entered, Abu Bakr (May Allah be pleased with him) left his place on the bed where Allah’s Messenger (Peace and Blessings of Allah be upon him) sat. There was nobody in the house except ‘Asma’ and I. Allah’s Messenger (Peace and Blessings of Allah be upon him) said to Abu Bakr : ‘Remove those that are with you.’ He said, ‘O Allah’s Messenger! These are my daughters. What is the matter?’ Allah’s Messenger (Peace and Blessings of Allah be upon him) said: ‘Allah has permitted me to emigrate.’ Abu Bakr (May Allah be pleased with him) said, ‘Will I accompany you, O Messenger of Allah?’ He said: ‘Yes.’ By Allah, I have never seen anyone weeping out of joy until I saw my father on that day weeping out of joy.”

The Emigration (Hijrah)

Allah’s Messenger (Peace and Blessings of Allah be upon him) and Abu Bakr (May Allah be pleased with him) hired ‘Abdullah

bin ‘Urayqit, who was a polytheist, to guide them on their journey. They gave him two mounts to look after them, until the time came for them to leave. No one knew of their departure except ‘Ali bin Abi Talib, Abu Bakr As-Siddiq and the family of Abu Bakr (May Allah be pleased with him).

Allah’s Messenger (Peace and Blessings of Allah be upon him) and Abu Bakr (May Allah be pleased with him) started their journey. They entered in a cave named Thawr near Makkah. Out of love of Allah’s Messenger (Peace and Blessings of Allah be upon him), Abu Bakr entered the cave first lest there be a wild animal therein, protecting Allah’s Messenger (Peace and Blessings of Allah be upon him) with his very life.

Abu Bakr (May Allah be pleased with him) ordered his son ‘Abdullah to listen to what the people were saying, and come to him by night to tell them about the discussion of the people concerning this affair. He then ordered ‘Aamir bin Fuhairah, his slave, to look after his sheep during the day and bring them at night to the cave for two reasons:

To milk them, and drink their milk.

To remove the footprints of ‘Abdullah when he brought them the news.

After three nights, the people despaired of searching for them. Then the guide (‘Abdullah bin ‘Urayqit) went to the cave with three mounts.

‘Asma’ bint Abu Bakr (May Allah be pleased with her) brought them food. Once, when she forgot to bring Al-‘Isam (the girdle to keep the food in) she took away her girdle and tore it. She was nicknamed Dhat-un-Nitaqayn (‘the one having two girdles’) thereafter.

When the polytheists lost all hope of capturing Allah's Messenger (Peace and Blessings of Allah be upon him) and his Companion, they declared a sizeable prize of one hundred camels for whoever arrested them. They examined their footprints, and were confused. One of the people who was wellversed in tracking people, Suraqah bin Malik, also examined the footprints.

Through his help, the polytheists ascended the mountain where Allah's Messenger (Peace and Blessings of Allah be upon him) and his Companion were. They passed by the door of the cave many times without realizing they were inside because Allah had blinded their sight and senses in order to guard Allah's Messenger (Peace and Blessings of Allah be upon him) and his Companion.

At that time Abu Bakr (May Allah be pleased with him) said to the Messenger (Peace and Blessings of Allah be upon him),

"By Allah, if one of them looked at his feet, he would see us."

The Messenger (Peace and Blessings of Allah be upon him) said to him:

"What do you think about two (persons), when Allah is the third of them?"

In another narration of Muhammad bin Sinan, narrated Anas (May Allah be pleased with him) that Abu Bakr (May Allah be pleased with him) said,

"I said to the Prophet (Peace and Blessings of Allah be upon him) while I was in the cave, if any of them should look toward his feet, he would see us." He said: 'O Abu Bakr! What do you think of two (persons) when the third one is Allah?'"

When the people of Madinah heard that the Prophet (Peace and Blessings of Allah be upon him) had left Makkah, they waited for him. Sometimes, it was in the morning, when the sun was hot. On the day when Allah's Messenger (Peace and Blessings of Allah be upon him) arrived in Madinah, the first one to see him was a Jew who knew that the people of Madinah were waiting for him, and he called loudly, "O Ansar! The one you were waiting for has arrived."

So, they came out and found Allah's Messenger (Peace and Blessings of Allah be upon him) and his Companion under the shade of a palm. Most of the people of Madinah did not know Allah's Messenger (Peace and Blessings of Allah be upon him), so they assembled in order to see him. When the shadow moved, Abu Bakr (May Allah be pleased with him) stood to make a shade with his garment. Thus, they came to know Allah's Messenger (Peace and Blessings of Allah be upon him).

Virtues of the Emigrants

There are many Ayat (Qur'anic verses) and Ahadith (Prophetic narrations) that mention the virtues of the Emigrants, which naturally include Abu Bakr 'Abdullah bin Abu Quhafah At-Taimi (May Allah be pleased with him). The statement of Allah (SWT):

"(And there is also a share in this booty) for the poor emigrants who were expelled from their homes and their property seeking bounties from Allah and to please Him, and helping Allah (i.e., helping His religion – Islamic Monotheism) and his Messenger (Muhammad (Peace and Blessings of Allah be upon him)). Such are indeed the truthful (to what they say)." (59:8)

And also the statement of Allah (SWT):

“If you help him (Muhammad (Peace and Blessings of Allah be upon him)) not (it does not matter), for Allah did indeed help him when the disbelievers drove him out, the second of the two; when they (Muhammad (Peace and Blessings of Allah be upon him) and Abu Bakr (May Allah be pleased with him)) were in the cave, he ((Peace and Blessings of Allah be upon him)) said to his companion (Abu Bakr (May Allah be pleased with him)): ‘Be not sad (or afraid), surely, Allah is with us.’ Then Allah sent down His Sakinah (calmness, tranquility, peace) upon him, and strengthened him with forces (angels) which you saw not, and made the word of those who disbelieved the lowermost, while the Word of Allah that became the uppermost; and Allah is All-Mighty, All-Wise.”
(9:40)

‘A’ishah (May Allah be pleased with her), Abu Sa‘eed and Ibn ‘Abbas (May Allah be pleased with him) said,

“Abu Bakr was with the Prophet (Peace and Blessings of Allah be upon him) in the cave (of the mountain called Ath-Thawr at Makkah).” (Al-Bukhari)

Glad Tidings of Paradise

Allah’s Messenger (Peace and Blessings of Allah be upon him), who did not speak of his own desire, conveyed the glad tidings of Paradise to Abu Bakr (May Allah be pleased with him) on more than one occasion.

Anas bin Malik (May Allah be pleased with him) narrated,

“Indeed, the Prophet (Peace and Blessings of Allah be upon him), Abu Bakr, ‘Umar and ‘Uthman climbed Mount Uhud when the mountain quivered, whereby Allah’s Messenger (Peace and Blessings

of Allah be upon him) said: “Be firm Uhud. There is a Prophet, a truthful one and two martyrs upon you.” (Al-Bukhari Hadith No. 3675)

Undoubtedly, he refers to Abu Bakr (May Allah be pleased with him) by his saying ‘a truthful one.’ It is granted that the truthful are among the rightful inmates of Paradise as per the Qur’anic text, for the Almighty said:

“And whosoever obeys Allah and the Messenger (Muhammad (Peace and Blessings of Allah be upon him)) then they will be in the company of those on whom Allah has bestowed His Grace, of the Prophets, the Siddiqun (those followers of the Prophets who were first and foremost to believe in them, like Abu Bakr As-Siddiq (May Allah be pleased with him)) the martyrs and the righteous. And how excellent these companions are!” (4:69)

Abu Hurairah (May Allah be pleased with him) narrated that Allah’s Messenger (Peace and Blessings of Allah be upon him) said:

“Whoever gives two kinds (of things or property) in charity for Allah’s cause, will be called from the gates of Paradise and will be addressed: ‘O slave of Allah! Here is prosperity.’ Whoever was amongst the people who used to offer their Salat (prayers), will be called from the gate of the Salat; and whoever was amongst the people who used to participate in Jihad, will be called from the gate of Jihad; and whoever was amongst those who used to observe fasts, will be called from the gate of AlRayyan; whoever was amongst those who used to give As-Sadaqah will be called from the gate of Sadaqah.” Abu Bakr (May Allah be pleased with him) said, “Let my parents be sacrificed for you, O Allah’s Messenger!

No distress or need will befall him who will be called from those gates. Will there be any one who will be called from all these gates?" The Prophet (Peace and Blessings of Allah be upon him) replied, "Yes, and I hope you will be one of them."

On the day of the Death of Allah's Messenger (Peace and Blessings of Allah be upon him)

The Muslims felt extreme sorrow on the day when Allah's Messenger (Peace and Blessings of Allah be upon him) died. 'Umar bin Al-Khattab (May Allah be pleased with him) was the most affected, and he drew his sword and said,

"If I hear anyone say Allah's Messenger (Peace and Blessings of Allah be upon him) has died, I will cut off his neck!"

The people sent a messenger to Abu Bakr (May Allah be pleased with him). When the man saw Abu Bakr, he wept. Abu Bakr (May Allah be pleased with him) said,

"What is the matter with you? Has the Prophet (Peace and Blessings of Allah be upon him) died?" The man said,

"There is 'Umar bin Al-Khattab (May Allah be pleased with him) saying, 'I will never hear anyone saying Allah's Messenger (Peace and Blessings of Allah be upon him) has died, without wanting to cut off his neck.'"

Abu Bakr (May Allah be pleased with him) entered the house where the Prophet (Peace and Blessings of Allah be upon him) lay covered. He kissed him, and came out to the people reciting the following Verse:

“Muhammad (Peace and Blessings of Allah be upon him) is no more than a Messenger, and indeed (many) Messengers have passed away before him. If he dies or is killed, will you then turn back on your heels (as disbelievers)? And he who turns back on his heels, not the least harm will he do to Allah, and Allah will give a reward to those who are grateful.” (3:144)

And the Verse:

“Verily you (O Muhammad (Peace and Blessings of Allah be upon him)), will die, and verily they (too) will die. (39:30)

He then said,

“Whoever worshipped Muhammad (Peace and Blessings of Allah be upon him), know that Muhammad (Peace and Blessings of Allah be upon him) has died. And whoever worships Allah, knows Allah is Ever-Living, and never dies.”

‘Umar (May Allah be pleased with him) said,

“By Allah! It seems as if I had never recited these Verses until now.”

His Caliphate

Allah’s Messenger (Peace and Blessings of Allah be upon him) had not appointed any of his Companions to be the Caliph. But in his last days, he said as described in a narration:

“Order Abu Bakr to lead the people in the prayer.” ‘A’ishah (May Allah be pleased with her) said,

*“Indeed, Abu Bakr is a tender-hearted man, and cries often.”
Allah’s Messenger (Peace and Blessings of Allah be upon him) said: “Order Abu Bakr to lead the people in the prayer.” She said, “Indeed, Abu Bakr is a tender-hearted man, and when he stands in your place, the people cannot hear him.” He (Peace and Blessings of Allah be upon him) said again: “Order Abu Bakr to lead the people in the prayer. You are like the women in the story of Yusuf.”*

Thus, the messenger (the one who was sent to convey the order of Allah’s Messenger (Peace and Blessings of Allah be upon him) to lead the people in the prayer) came to Abu Bakr (May Allah be pleased with him) and informed him of the matter. Thus it was Abu Bakr (May Allah be pleased with him) who led the people in prayer during the lifetime of the Prophet (Peace and Blessings of Allah be upon him).

Some scholars inferred then from that moment and incident that Allah’s Messenger (Peace and Blessings of Allah be upon him) recommended Abu Bakr (May Allah be pleased with him) to be the Caliph, since leading the people in prayer is the foremost duty of a caliph.

After the death of the Prophet (Peace and Blessings of Allah be upon him), Al-Ansar (the Helpers – the people of Madinah) assembled under the shed of Banu Sa’idah and said, “The Caliphate is to be assigned to Sa’d bin ‘Ubadah.”

When Al-Muhajirun (the Emigrants of Makkah who had emigrated to Madinah) heard of the assembly to choose the Caliph, they also went there. One of the Helpers delivered a speech. ‘Umar bin Al-Khattab (May Allah be pleased with him) wanted to deliver a speech too, but Abu Bakr (May Allah be pleased with him) motioned to him to keep silent, so he did.

Abu Bakr (May Allah be pleased with him) stood to deliver the speech. He did not leave out anything about the virtues of Al-Ansar. He said,

“You know that Allah’s Messenger (Peace and Blessings of Allah be upon him) had said: ‘If the people were to tread a specific valley, and Al-Ansar took a narrow path, I would have taken the path of Al-Ansar.’ What I have mentioned about you are your excellent virtues, but the Arabs do not agree to entrust this affair (leadership) to anyone except the Quraish, because they are the best of the Arabs in nobility. I have chosen these two men for you to pay allegiance to. So pay allegiance to them.”

He held the hand of ‘Umar bin Al-Khattab and Abu ‘Ubaidah bin Al-Jarrah (May Allah be pleased with her).

When Abu Bakr (May Allah be pleased with him) ended his words, the Helpers suggested two Amirs, one for Al-Ansar (Helpers), and the other for Al-Muhajirun (Emigrants).

‘Umar (May Allah be pleased with him) said, “Do you not know that Allah’s Messenger (Peace and Blessings of Allah be upon him) had ordered Abu Bakr (May Allah be pleased with him) to lead the people in prayer?” They said, “Yes, indeed.” He said, “Who would feel satisfied to give preference to anyone other than whom Allah’s Messenger (Peace and Blessings of Allah be upon him) gave preference?” They said, “None.”

Abu Bakr (May Allah be pleased with him) stood and he said to ‘Umar (May Allah be pleased with him), “Stretch out your hand that we may pay allegiance to you.” But ‘Umar (May Allah be pleased with him) refused, and took the hand of Abu Bakr (May Allah be pleased with him) to pay allegiance to him. Usayd bin Hudhayr and Bashir bin Sa’d preceded him to pay allegiance to Abu Bakr (May Allah be pleased with him) and

the other people who were attending the meeting also did so. Thus, all the Emigrants and Helpers paid allegiance to Abu Bakr (May Allah be pleased with him).

The next day, when the people gathered for prayer, Abu Bakr (May Allah be pleased with him) mounted the pulpit and everyone paid allegiance to him.

His Address after Taking Allegiance

When Abu Bakr (May Allah be pleased with him) was chosen to be the Caliph, he mounted the pulpit to deliver the sermon, and while doing so, showed all the noble characteristics due to which he is revered as a valued Companion who showed reverence and fear of Allah by his modesty.

After praising Allah (SWT), he said,

“O people! I have been chosen to be the Caliph, yet I am not the best among you. Therefore, if I judge justly, support me; otherwise you must resist me. Truthfulness is a trust, and telling lies is disloyalty.

The weak among you is strong with me until I restore his rights to him, while the strong among you is weak with me till I recover the rights from him, Allah willing. Do not abandon Al-Jihad (striving for the cause of Allah). No people abandon Jihad without Allah disgracing them. Obey me as long as I obey Allah , and His Messenger (Peace and Blessings of Allah be upon him). If I disobey them, I have no right to be obeyed.”

Then he ordered them to stand for the prayer saying,

“Stand for the prayer, may Allah shower His Mercy upon you.”

Abu Bakr (May Allah be pleased with him) was extremely conscious of the great responsibility he shouldered as the Caliph.

Qays bin Abu Hazim (May Allah be pleased with him) said, “While I was sitting with Abu Bakr (May Allah be pleased with him) (the Caliph of Allah’s Messenger (Peace and Blessings of Allah be upon him)), a month after the death of the Prophet (Peace and Blessings of Allah be upon him), the prayer was announced and the people started to assemble. It was the first time that announcement was proclaimed. Abu Bakr (May Allah be pleased with him) mounted the pulpit, and praised Allah . Then he said,

“O people! I wish someone other than I had taken this responsibility. Had you asked me to rule as your Prophet (Peace and Blessings of Allah be upon him) had ruled, it would be beyond my power, because he ((Peace and Blessings of Allah be upon him)) was infallible, and more importantly, he was inspired by revelation.”

Fighting against the Apostates

After the death of the Prophet (Peace and Blessings of Allah be upon him), many of the Arab tribes apostatized in many places except the north of Madinah, where the tribes saw the army led by Usamah bin Zaid (May Allah be pleased with him). They came to know that if the Muslims had not been strong, they would have not marched such a distance against such a tremendous army as Usamah (May Allah be pleased with him) did. To Abu Bakr (May Allah be pleased with him) there was something more important than more logic in asking Usamah bin Zaid (May Allah be pleased with him) to proceed with his army. It was the decision of the Prophet (Peace and Blessings of Allah be upon him), and for that reason, it had to be honored despite any odds or circumstances. His instructions were:

“Send forth Usamah’s army. I swear to Allah that even if wolves were attacking me, I would not hesitate to send the army. For I will not change the decision made by Allah’s Messenger (Peace and Blessings of Allah be upon him).”

The apostates divided among themselves into two divisions:

The first division apostatized entirely out of fear and followed the false prophets such as Musailamah, Tulayhah and others.

The other division did not abandon Islam and they remained believing that: “None has the right to be worshipped except Allah, and that Muhammad is His slave and Messenger.” However, they refused to pay Az-Zakat (the obligatory poor due). This division disputed one of the pillars of Islam and they sent deputies to negotiate the matter with the Caliph (Abu Bakr (May Allah be pleased with him)).

‘Umar bin Al-Khattab (May Allah be pleased with him) was one of those Companions called to discuss the dispute. Abu Bakr (May Allah be pleased with him) resisted with all his power, standing firm as a mountain. Fearing nothing, it was at that moment he gave his famous speech:

“By Allah, if they withheld from me even a rein of a beast they used to give to Allah’s Messenger, I would fight until they turn it over.”

‘Umar (May Allah be pleased with him) said to him,

“How can you fight them when Allah’s Messenger (Peace and Blessings of Allah be upon him) has said: ‘I have been ordered (by Allah) to fight those who fight, until they say: La ilaha illallah (‘None has the right to be worshipped but

Allah'). And whoever said it, will save his life and property from me, by not trespassing the law (rights and conditions for which he will be punished justly), and his account will be with Allah. '”

Abu Bakr (May Allah be pleased with him) said,

“By Allah! I will fight against those who differentiate between the Salat (prayer) and the Zakat (the obligatory poor due), as Zakat is the compulsory right to be taken from the property (according to the

Orders of Allah). By Allah! If they refuse to pay me even one dirham which they used to pay at the time of Allah’s Messenger (Peace and Blessings of Allah be upon him), I will fight against them for withholding it.”

The Companions were of the opinion that Abu Bakr (May Allah be pleased with him) should deal with the apostates leniently. ‘Umar (May Allah be pleased with him) was one of them. He said to him, “O Caliph of Allah’s Messenger (Peace and Blessings of Allah be upon him)! Be lenient and kind to the people.”

Abu Bakr (May Allah be pleased with him) became angry, and said to him,

“I had hoped for your support, but you have abandoned me. Would it be right to be ruthless in the days of ignorance and weak in Islam? Revelation has stopped, and now the religion is perfected. Is it to diminish while I am still alive? Did not Allah’s Messenger (Peace and Blessings of Allah be upon him) say: Except what is mandatory.’ As such, we will perform the prayers, and pay the poor their due. By Allah, had all the people forsaken me, I would have fought against them by myself.”

The deputies of the renegades noticed the small number of Muslim soldiers in Madinah after the marching out of Usamah's army. This emboldened them to attack. Abu Bakr (May Allah be pleased with him) was on the alert, so he sent some of the Companions to the neighboring tribes who might attack Madinah, and those tribes were defeated.

Abu Bakr (May Allah be pleased with him) marched out at the head of the army comprised of the Emigrants and the Helpers until he reached Naq' (a place near Najd). The dwellers of the desert fled with their progeny, abandoning any thoughts of putting up a fight against the Muslims. The people asked Abu Bakr (May Allah be pleased with him) to return to Madinah and to appoint a new commander for the army. He nominated Khalid bin Al-Waleed (May Allah be pleased with him) and said to him,

“When the people revert to Islam and pay the poor due, if any of you want to return, then return.”

Abu Bakr (May Allah be pleased with him) returned to Madinah at the time when the army of Usamah bin Zaid (May Allah be pleased with him) had gained a victory. After the army of Usamah (May Allah be pleased with him) had rested, Abu Bakr (May Allah be pleased with him) mobilized eleven brigades under the command of Khalid bin Al-Waleed, 'Ikrimah bin Abu Jahl, 'Amr bin Al'Aas, Suwayd bin Muqrin, Al-Ala' bin Al-Hadhrani (May Allah be pleased with him) and others.

The Battle of Buzakhah

The Battle of Buzakhah was one of the famous battles against the apostates. Abu Bakr (May Allah be pleased with him) directed Khalid bin Al-Waleed (May Allah be pleased with

him) to fight against another false prophet called Tulayhah bin Khuwailid Al-Asadi.

Abu Bakr (May Allah be pleased with him) had ordered ‘Adiy bin Hatim at-Tay’ (May Allah be pleased with him) (before ordering Khalid bin Al-Waleed (May Allah be pleased with him)) to set out, starting with Tay’, and then proceed on to Buzakhah and then Al-Butah. He was told that even if he was given victory, he was not to leave until he (Abu Bakr (May Allah be pleased with him)) permitted him to do so.

As for their strategy, Abu Bakr (May Allah be pleased with him) said that they were to march out with the army to meet the opposing army under the leadership of Khalid bin Al-Waleed (May Allah be pleased with him) as a means to terrify them.

Battle of Al-Yamamah

Al-Yamamah was the homeland of Banu Hanifah in the middle of the Arabian Peninsula to the north of Najran. It was a region dense with plants and palm trees, and it was the place where Khalid bin AlWaleed (May Allah be pleased with him) fought against Musailamah, a notorious liar who claimed to be a prophet. Musailamah was among the deputies of Banu Hanifah who had come to Allah’s Messenger (Peace and Blessings of Allah be upon him) (in the Year of the Deputies). When he returned, he pretended to be a 'partner' with the Messenger of Allah (Peace and Blessings of Allah be upon him), and led his people into innovations sending them astray from Islam.

After the Prophet’s death, Abu Bakr (May Allah be pleased with him) sent ‘Ikrimah bin Abu Jahl (May Allah be pleased with him), and then he sent Shurahbil bin Hasanah (May Allah be pleased with him) to fight against Musailamah, but ‘Ikrimah (May Allah be pleased with him) was defeated. Abu Bakr (May Allah be pleased with him) directed Shurahbil to the people of

Oman, and ordered him to stay there until Khalid (May Allah be pleased with him) joined him to fight Musailamah together.

When the Muslim army met with the army of Musailamah, Zaid bin Al-Khattab (May Allah be pleased with him) was on the right wing of Khalid (May Allah be pleased with him) and Abu Hudhayfah bin ‘Utbah (May Allah be pleased with him) was on the left. The banner of the Helpers was assigned to Thabit bin Qays bin Shammas (May Allah be pleased with him) and the Emigrants’ banner was assigned to Salim (May Allah be pleased with him) (the freed slave of Abu Hudhayfah). The followers of Musailamah were about 10,000 who fought fiercely.

The Muslims fought until they were almost defeated. Some of the Muslims felt the imminent danger of losing due to the large size of the opposing army, so they began to urge one another to remain firm in their fighting.

During that battle, it is reported that Thabit bin Qays (May Allah be pleased with him) said,

“O Allah! I denounce what they (meaning the people of Al-Yamamah) do, and ask Your pardon of what they do (meaning the Muslims).”

He then attacked his opponent until he killed him.

Similarly, Zaid bin Al-Khattab (May Allah be pleased with him) said:

“By Allah, I will never speak again until we defeat them.”

The ensuing battle became more fierce and Salim, Abu Hudhayfah and Zaid bin Al-Khattab (May Allah be pleased with him) were killed.

Khalid bin Al-Waleed (May Allah be pleased with him) realized that there would be no decisive victory unless they killed Musailamah. So, he challenged the soldiers for a duel crying the motto of the day: “O Muhammadah!” Everyone who appeared for this duel was killed. Seeing this, Musailamah and those who were with him, took refuge in a garden. Al-Bara’ bin Malik (May Allah be pleased with him) said, “O assembly of the Muslims! Cast me in the garden.”

The Muslims hesitated out of fear for him, but ultimately they followed his order, and he was cast into the garden until he fought a fierce fight. Musailamah was finally killed. Wahshi (the freed slave of Jubair, who had killed Hamzah (May Allah be pleased with him) (on the day of Uhud) killed Musailamah. All the followers of Musailamah were also killed because the Muslim army had remained steadfast and so, Allah helped them defeat the enemy.

The Compilation of the Noble Qur’an in One Mushaf

As a result of the wars waged by the apostates who would not leave the new Muslim community alone, many prominent Companions of the Prophet (Peace and Blessings of Allah be upon him) were killed. Among these were several Companions who had memorized the Noble Qur’an. ‘Umar (May Allah be pleased with him) feared that the text of the Qur’an would be lost if more Qurra’ (Companions who had memorized the Qur’an) were killed, and he requested Abu Bakr (May Allah be pleased with him) to make arrangements for the collection of the Noble Qur’an at once. Abu Bakr (May Allah be pleased with him) did not like to do something that the Prophet (Peace and Blessings of Allah be upon him) had not done himself, but he knew that ‘Umar (May Allah be pleased with him) was right; otherwise the Qur’an could be lost over time. Abu Bakr (May

Allah be pleased with him) accepted ‘Umar’s justifications and ordered Zaid bin Thabit (May Allah be pleased with him) to collect the text of the Qur’an.

Narrated Zaid bin Thabit (May Allah be pleased with him) (the scribe of the Noble Qur’an),

“Abu Bakr As-Siddiq (May Allah be pleased with him) sent for me when the people of Yamamah had been killed (i.e., a number of the Prophet’s Companions who fought against Musailamah). I went to him and found ‘Umar bin Al-Khattab (May Allah be pleased with him) sitting with him. Abu Bakr (May Allah be pleased with him) then said (to me), “Umar has come to me and said, ‘Casualties were heavy among the Qurra’ of the Qur’an (i.e., those who knew the Qur’an by heart) on the day of the Battle of Yamamah, and I am afraid that heavier casualties may take place among the Qurra’ on other battlefields whereby a large part of the Qur’an may be lost. Therefore, I suggest to you (Abu Bakr) to order that the Qur’an be collected.’”

I said to ‘Umar (May Allah be pleased with him)

“‘How can you do something which Allah’s Messenger (Peace and Blessings of Allah be upon him) did not do?’ ‘Umar (May Allah be pleased with him) said, ‘By Allah, this is a good thing to be done.’”

‘Umar (May Allah be pleased with him) kept on urging me to accept his proposal until Allah opened my chest for it and I began to realize the goodness in the idea which ‘Umar (May Allah be pleased with him) had realized.” Then Abu Bakr (May Allah be pleased with him) said (to me), “You are a wise young man, we do not have any suspicion about you.

You used to write the Divine Revelation for Allah’s Messenger (Peace and Blessings of Allah be upon him), so

you should search for the fragmentary portions of the Qur'an and collect it in one book."

By Allah! If they had ordered me to shift one of the mountains, it would not have been heavier for me than this request. Then I said to Abu Bakr (May Allah be pleased with him), "How will you do something which Allah's Messenger (Peace and Blessings of Allah be upon him) did not do?" Abu Bakr (May Allah be pleased with him) replied, "By Allah, it is a good thing to be done." Abu Bakr (May Allah be pleased with him) kept on urging me to accept the requests of Abu Bakr and Umar (May Allah be pleased with her). So, I started looking for the Qur'an and collecting it from (what it was written on) palm leaf stalks, thin white stones and also from the men who knew it by heart, until I had finally retrieved the last Verse of Surat At-Tawbah (Repentance) with Abi Khuzaimah Al-Ansari (May Allah be pleased with him), and that particular Verse I had only found with him. The Verse is:

"Verily, there has come unto you a Messenger (Muhammad (Peace and Blessings of Allah be upon him)) from amongst yourselves (i.e., whom you know well). It grieves him that you should receive any injury or difficulty..." [till the end of Surat Bara'(At-Tawbah)] (9:128-129)

It is narrated on the authority of 'Ali (May Allah be pleased with him),

"The best in reward as regards the (compilation of the) Mushaf is Abu Bakr (May Allah be pleased with him). He was the first one to record the Noble Qur'an."

His Status

No doubt, Abu Bakr (May Allah be pleased with him) had a special status among the Companions of the Messenger of

Allah (Peace and Blessings of Allah be upon him). There are numerous Ahadith substantiating the fact that he was the most beloved of Allah's Messenger (Peace and Blessings of Allah be upon him), and he was his friend before and during the propagation of Islam. Allah's Messenger (Peace and Blessings of Allah be upon him) never forgot that he was the first to embrace Islam. The Companions knew his status with Allah's Messenger (Peace and Blessings of Allah be upon him) and knew of his spending for the cause of Islam. It was for this reason, that they revered him and kept his status on their tongues and in their hearts. He was always remembered and spoken about with the highest esteem and reverence.

The Companions loved him for two reasons: The first was due to his characteristics such as generosity, nobility, truthfulness, chastity and precedence in Islam, and the second was for his extreme love of Allah's Messenger (Peace and Blessings of Allah be upon him).

‘Amr bin Al-‘Aas (May Allah be pleased with him) said,

“The Prophet (Peace and Blessings of Allah be upon him) sent me as a commander of the army in the campaign of Dhat-us-Salasil. I said to him, ‘Who is the most loved by you?’ He said: ‘A’ishah.’ I said,

‘Of men.’ He said: ‘Her father.’ Then I said, ‘Then who?’ He said, “Umar bin Al-Khattab.” Then the Prophet (Peace and Blessings of Allah be upon him) mentioned some other men.”

Allah's Messenger (Peace and Blessings of Allah be upon him), in many Ahadith clarified to the Companions the cause for his exceptional love of Abu Bakr (May Allah be pleased with him). Listen to him saying:

“Indeed, Allah sent me to you. You said: ‘You are telling a lie’, while Abu Bakr (believed in me and) said to the people:

‘He has said the truth,’ and consoled me.” Then he said twice: “Won’t you then give up harming my Companion?”

After that no one harmed Abu Bakr (May Allah be pleased with him).

The gratitude can be sensed in the words of Allah’s Messenger (Peace and Blessings of Allah be upon him) about Abu Bakr (May Allah be pleased with him), when he said:

“Abu Bakr favors me with his property and company. If I were to take a Khalil (intimate friend) from mankind, I would certainly take Abu Bakr, but the Islamic brotherhood and friendship is sufficient. Close all the gates in the Mosque except that of Abu Bakr.”

On the authority of ‘Abdullah bin Shaqiq (May Allah be pleased with him) who narrated that he said to ‘A’ishah (May Allah be pleased with her),

“Who among the Companions of Allah’s Messenger (Peace and Blessings of Allah be upon him) was most loved by him?” She said, “Abu Bakr.” I said, “Then who?” She said, “Umar.” I said, “Then who?” She said, “Abu ‘Ubaidah.” I said, “Then who?” She kept silent.”

The merit of Abu Bakr (May Allah be pleased with him) was the highest in excellence among those who were close to the Prophet (Peace and Blessings of Allah be upon him) .

“Narrated Ibn ‘Umar (May Allah be pleased with him), “We used to compare the people as to who was better during the lifetime of Allah’s Messenger (Peace and Blessings of Allah be upon him). We

used to regard Abu Bakr (May Allah be pleased with him) as the best, then ‘Umar (May Allah be pleased with him), and then ‘Uthman (May Allah be pleased with him).”

It is well known that the Prophet (Peace and Blessings of Allah be upon him) loved and hated only for the sake of Allah (SWT). So, be informed that the status of Abu Bakr (May Allah be pleased with him) was high with Allah since it was high with the Prophet (Peace and Blessings of Allah be upon him). Allah’s Messenger (Peace and Blessings of Allah be upon him) said:

“Indeed, the lower ranked people would see the high ranked ones as you see the shining stars in the horizon. And indeed, Abu Bakr and ‘Umar are among the latter.”

Confidence

Due to his close association with Allah’s Messenger (Peace and Blessings of Allah be upon him), we see that Abu Bakr’s peerless characteristics included sincerity, truthfulness and justice. He was trusted for both worldly and religious affairs, and Allah’s Messenger (Peace and Blessings of Allah be upon him) ordered that Abu Bakr (May Allah be pleased with him) should lead the people in the prayer during his last illness. The people unanimously took this to mean that Abu Bakr (May Allah be pleased with him) would be the Caliph, since leading the people in prayer is the responsibility of the Caliph. What confirms this, is the saying of the Prophet (Peace and Blessings of Allah be upon him):

“ I do not know how long I will live among you, so follow the guidance of the two who would succeed me,” and he pointed to Abu Bakr and ‘Umar (May Allah be pleased with them).”

Would Allah's Messenger (Peace and Blessings of Allah be upon him) order people to follow the guidance of anybody except him who is worthy of confidence?

On the authority of 'A'ishah (May Allah be pleased with her) who told that Allah's Messenger (Peace and Blessings of Allah be upon him) said:

"It would not behoove me that another man would lead a group of people in a prayer, while Abu Bakr was among them."

Ibn 'Abbas (May Allah be pleased with him) narrated that the Prophet (Peace and Blessings of Allah be upon him) said:

"If I were to take a Khalil (intimate friend), I would have taken Abu Bakr, but he is my brother and my Companion (in Islam)." (Al-Bukhari)

And Ayyub (May Allah be pleased with him) narrated that the Prophet (Peace and Blessings of Allah be upon him) said:

"If I were to take a Khalil, I would have taken him (i.e., Abu Bakr) as a Khalil, but the Islamic brotherhood is better." (Sahih Al-Bukhari)

There is another narration that confirms this confidence. Jubair bin Mut'im narrated,

"A woman came to Allah's Messenger (Peace and Blessings of Allah be upon him) and spoke to him. He ordered her a command, and she said, "What should I do O Messenger of Allah, if I came and did not find you?" (as if she wanted to say: "If I found that you had passed away?") He said: "If you do not find me, go to Abu Bakr."

This confidence of Allah's Messenger (Peace and Blessings of Allah be upon him) was transfused in the hearts of the Muslims,

which is evident from the manner in which the Companions unhesitatingly paid him allegiance, that led to the resolutions that greatly affected the march of the Islamic nation.

2 ‘Umar bin Al-Khattab (May Allah be pleased with him)

Who was Given the Glad Tidings of Paradise

His name was ‘Umar bin Al-Khattab bin Nufail bin Abdul-Uzza Al-Quraishi Al-Adawi (May Allah be pleased with him). His nickname was Abu Hafs. He was related to the Prophet (Peace and Blessings of Allah be upon him) through his eighth ancestor.

His mother was Hantamah bint Hashim bin Al-Mughirah bin ‘Abdullah bin ‘Umar bin Makhzum, and she was the cousin of Abu Jahl.

His Birth and Upbringing

He was born three years after the Year of the Elephant, and he was one of the noblemen and ambassadors of the Quraish. Whenever fighting occurred between the Quraish and other tribes, they used to deputize ‘Umar (May Allah be pleased with him) as their envoy. They also used to deputize him in the gatherings of boasting that were held during the Days of Ignorance.

When ‘Umar (May Allah be pleased with him) attained puberty, his father taught him to care for camels. This was considered a decent but toilsome profession. Al-Khattab trained his son to bear the difficulties and hardships that came with the job. Whenever ‘Umar (May Allah be pleased with him) got tired and wanted to rest, his father used to push him to endure more hardship, and thus, taught him to be strong. The place where ‘Umar (May Allah be pleased with him) pastured his animals was called Daghnan.

After he was nominated as Caliph, he once passed by the pasture, and said,

“Allah is the Most High. How strange is the vicissitude of fate! I used to pasture my camels here, in this grazing land wearing a woollen shirt. If I got tired, my father used to beat me. Now, I am the ruler, and no one is above me except Allah.”

In his youth, he practiced the professions the noble Arabs practiced. He practiced genealogy, wrestling, oration and horsemanship. He eventually became a skillful senior genealogist and an unsurpassable wrestler. He wrestled in the wrestling field of ‘Ukaz.

During that time, he also learned to read and write, and was one of the seventeen people of the Quraish who were able to read and write.

His Features

‘Umar (May Allah be pleased with him) was fair in complexion, bald, thick-bearded, and he was tall. When he walked, people said he appeared to be riding. His beard hair was long and gray at the ends.

His Acceptance of Islam

One day, ‘Umar (May Allah be pleased with him) took his sword and went out. When a man of Banu Zuhrah met him and asked him,

“Where are you going ‘Umar?”

He said,

“I am going to kill Muhammad.”

The man said, “How do you feel secure from Banu Hashim and Banu Zuhrah if you kill him?”

‘Umar (May Allah be pleased with him) said to the man, “I see you have deserted your religion and embraced his.”

The man said, “May I inform you of a strange matter ‘Umar? Your sister and her husband have reverted to Islam and abandoned the religion you believe in.”

‘Umar (May Allah be pleased with him) went directly to his sister’s house where he found a man from the Emigrants, the Companion Khabbab bin Ar’at, there. When Khabbab (May Allah be pleased with him) heard ‘Umar’s voice, he hid in the house.

‘Umar (May Allah be pleased with him) entered and met his sister and her husband, and asked, “What did I hear in this house?”

They were reading Surah Ta-Ha (Chapter 20 of the Noble Qur’an). They replied, “Nothing, we were just talking.”

He said, “I fear that you have abandoned your religion.”

His sister’s husband said to him, “Would you not acknowledge the truth if a religion was other than yours?”

On hearing this, ‘Umar (May Allah be pleased with him) attacked him severely, and his sister came and pushed him away from her husband. Incensed, ‘Umar (May Allah be pleased with him) hit her so severely that her face bled.

She said angrily, “Would you not see if the truth was in another religion than yours? I testify that none has the right to be

worshipped except Allah, and I testify that Muhammad is His Messenger and slave.”

‘Umar (May Allah be pleased with him) said, “Give me what you have, so that I might read it.”

His sister said, “You are impure, and should not touch it, until you are a believer. Only those who are purified touch the Qur’an. Go and perform ghusl (ritual bath) or wudhu’ (ablution).”

So, he went and performed Wudhu’, and then began to read until he came to:

“Verily, I am your Allah! La ilaha illa Ana (None has the right to be worshipped but I), so worship Me, and perform As-Salat (Iqamat-us-Salat) for My remembrance.” (20:14)

Upon reading this ‘Umar (May Allah be pleased with him) realized the truth. He persisted in proclaiming the truth although the Muslims were weak in those days.

Ibn ‘Umar (May Allah be pleased with her) said,

“When ‘Umar (May Allah be pleased with him) reverted to Islam (and wanted to propagate the news) he asked, “Who is the best in propagating the news of the people?” The people answered, “Jameel bin Ma‘mar Al-Jumahi.”

Ibn ‘Umar (May Allah be pleased with her) said,

“So my father went out and I followed him. I was old enough then to understand what was being said.

‘Umar met Jameel and said to him, ‘You must have come to know that I have embraced Islam?’”

On hearing this, Jameel did not delay. He took his cloak and immediately went out. ‘Umar (May Allah be pleased with him) and I followed him while Jameel stood at the door of the Ka‘bah and cried out, “O people of Quraish! ‘Umar has apostatized (left the religion of his forefathers).”

‘Umar (May Allah be pleased with him) said to him, “You have told a lie, but I have embraced Islam.”

Some of the Quraish attacked ‘Umar t, and they fought with each other until he fell.

Al-Farooq

Allah’s Messenger (Peace and Blessings of Allah be upon him) gave specific titles to some Companions to express some of their characters. Such as Asadullah (‘Lion of Allah’) to Hamzah (May Allah be pleased with him), Saifullah (‘Sword of Allah’) to Khalid bin Waleed (May Allah be pleased with him), and Al-Farooq (‘the one distinguishing between right and wrong) to ‘Umar (May Allah be pleased with him).

‘Umar (May Allah be pleased with him) narrates the story of his being named Al-Farooq as saying,

“Hamzah (May Allah be pleased with him) had embraced Islam three days before my conversion. Then, Allah laid open my heart to Islam. Having uttered the Testimony of Faith, I said to Allah’s Messenger (Peace and Blessings of Allah be upon him), “Are we not upon the truth whether we live or die?” Allah’s Messenger (Peace and Blessings of Allah be upon him) said: “Yes indeed, you are upon the truth whether you live or die.” ‘Umar (May Allah be pleased with him) said, “Why do we hide then? By Him, who has sent you with the truth, we must go out.” So, we went out in two lines. Hamzah (May Allah be

pleased with him) led one and I led the other till we entered the mosque.”

‘Umar (May Allah be pleased with him) further said,

“When the Quraish looked at me and at Hamzah (May Allah be pleased with him), a cloud of gloom was on their faces, Allah’s Messenger (Peace and Blessings of Allah be upon him) named me AlFarooq since then.”

His Emigration

When the persecution by the disbelievers became worse, and the means of torturing the Muslims became unbearable after the death of Abu Talib (the paternal uncle of the Prophet (Peace and Blessings of Allah be upon him)), he permitted the Muslims to migrate. They migrated leaving their property behind in Makkah, hoping for eternal bliss in the Hereafter.

Out of fear of the polytheists, they used to emigrate secretly. ‘Umar (May Allah be pleased with him) was the only who did not fear the blame of anyone, and emigrated publicly.

‘Ali bin Abi Talib (May Allah be pleased with him) said,

“I never came to know a person who emigrated publicly except ‘Umar bin Al-Khattab (May Allah be pleased with him). When he intended to emigrate, he drew his sword, took his bow on his shoulder and took some arrows in his hand. He headed to Al-Ka‘bah where he performed Tawaf (circumambulation), while the dignitaries of Quraish were present. Then he came to the Maqam Allbrahim (Station of Abraham), prayed two Rak‘at (units of prayer) in abject humbleness, and said,

‘These faces will be disgraced. Whoever wants his mother to be bereaved of him, let him follow me behind that mountain.’”

‘Ali (May Allah be pleased with him) further said,

“Everyone but the weak followed him, and he taught them what would benefit them, and they headed for Madinah.”

The concurrence of the Noble Qur’an

The Noble Qur’an was revealed concurring with the innermost thoughts of ‘Umar (May Allah be pleased with him) on more than one occasion.

Anas (May Allah be pleased with him) narrated that ‘Umar (May Allah be pleased with him) said,

“Allah granted my invocations regarding three matters: making Maqam Al-Ibrahim a place for prayer, the veiling of Muslim women, and regarding the captives of the Battle of Badr.”

On the day of Badr, Allah gave the Muslims victory over the disbelievers, and it was narrated that seventy men of the polytheists were killed, and another seventy were taken as captives. The Prophet (Peace and Blessings of Allah be upon him) consulted Abu Bakr, ‘Umar and ‘Ali (May Allah be pleased with him) regarding the fate of the captives.

Abu Bakr (May Allah be pleased with him) said,

“Those are our cousins, brothers and kinsmen. I suggest you take ransom from them to strengthen us. Additionally, Allah might guide them and they may join us and support us.”

However, ‘Umar (May Allah be pleased with him) said:

“By Allah, I see the opposite of what Abu Bakr has said. I appeal to you to give me so-and-so (a relative of ‘Umar) to strike his neck, to give ‘Aqeel (‘Ali’s brother) to ‘Ali to strike his neck, and to give so-and-so (Hamzah’s brother) to Hamzah to strike his neck. Allah knows that we have been shown no mercy from the polytheists. And those whom I have already mentioned are their dignitaries and nobles.”

Allah’s Messenger (Peace and Blessings of Allah be upon him) inclined to Abu Bakr’s opinion, and took the ransom from the captives, after which Allah (SWT) revealed the following Verse confirming the opinion of ‘Umar (May Allah be pleased with him):

“It is not befitting for a Prophet that he should have prisoners of war (and free them by ransom) until he has made a great victory in the land. You desire the good of this world (i.e., the money from ransom for freeing the captives), but Allah desires (for you) the Hereafter. And Allah is All-Mighty, All-Wise,” (8:67)

Once ‘Umar bin Al-Khattab (May Allah be pleased with him) said,

“O Allah’s Messenger! Would that you took the Maqam (place) of Ibrahim (Abraham) as a place of Salat (prayer).”

Allah (SWT) revealed the following Verse:

“...And take you (people) the Maqam (place) of Ibrahim (Abraham) (or the stone on which Ibrahim stood while he was building the Ka‘bah) as a place of prayer (for some of your prayers, e.g., two Rak‘at after the Tawaf of the Ka‘bah at Makkah)...” (2:125)

‘Umar bin Al-Khattab (May Allah be pleased with him) said,

“I also said, ‘O Allah’s Messenger! Good and bad people visit you! Would that you ordered the Mothers of the Believers to cover themselves with veils.’ So, the Divine Verse of Al-Hijab (i.e., veiling of the women) was revealed.”

It was narrated that the Noble Qur’an concurred with the opinion of ‘Umar (May Allah be pleased with him) in 21 situations. This is a clear evidence of the felicitous outcome Allah has granted ‘Umar (May Allah be pleased with him). Allah’s Messenger (Peace and Blessings of Allah be upon him) said:

“Indeed Allah has written the truth on ‘Umar’s tongue and heart.”

Ibn ‘Umar (May Allah be pleased with her) said:

“There is no affair that befell the people about which they spoke and ‘Umar (May Allah be pleased with him) spoke except that the Qur’an was revealed concurring with what ‘Umar (May Allah be pleased with him) said.”

His Appointment as Caliph

When Abu Bakr (May Allah be pleased with him) sensed that his death was approaching him, he consulted the Companions concerning a successor who would follow him. He knew all of the Companions and knew who was most suitable. He knew ‘Umar (May Allah be pleased with him) was strong in upholding the truth, and he knew him to be awe-inspiring, so he suggested him as Caliph, but it was not for him to decide the matter. Thus he summoned a number of the Companions to consult them. He said to them, “I am dying, so we must choose a caliph who will be suitable.”

The Companions said to him, “The decision is yours.”

Abu Bakr (May Allah be pleased with him) started to consult the Companions about ‘Umar (May Allah be pleased with him).

Abdur-Rahman bin ‘Awf (May Allah be pleased with him) said, “He is better than what you think of him.”

‘Uthman (May Allah be pleased with him) said, “My knowledge is that what he conceals is better than what he reveals, and there is no one among us who is better than him.”

‘Ali (May Allah be pleased with him) said, “‘Umar is as you have said him to be.”

Usayd bin Hudhayr (May Allah be pleased with him) said, “May Allah guide him to goodness after you, for what he conceals is better than what he reveals. None is liable to be stronger than him in this concern.”

One of them said to Abu Bakr (May Allah be pleased with him), “What would you say to your Lord if He asked you: ‘How could you appoint him if you knew him to be harsh?’”

Abu Bakr (May Allah be pleased with him) said to him, “I will say: ‘O Allah , I have appointed the best among them.’”

Then he ordered ‘Uthman (May Allah be pleased with him) to write down the decree of appointing ‘Umar (May Allah be pleased with him) as Caliph.

The Strong, the Trustworthy

The first supplication that ‘Umar (May Allah be pleased with him) made upon his appointment was for help and support from Allah (SWT),

“O Allah! I am harsh, so make me lenient. I am weak, so strengthen me. And I am a miser, so make me generous.”

Since he knew how important it is for the ruler to handle public money conscientiously, he said,

“O Allah! I have been like the orphan’s guardian. If I were wealthy enough, I would not take a salary. And if it were otherwise, I would take only what suffices me.”

Once when ‘Umar (May Allah be pleased with him) got sick, honey was prescribed for him as a medication, and there was a jar full of honey in the public treasury. ‘Umar (May Allah be pleased with him) mounted the pulpit and said,

“If you permit me to take it, I will. Otherwise it is unlawful for me.” (They permitted him).

‘Umar (May Allah be pleased with him) was so keen on guarding the public money that he used to tire himself in keeping an accurate record of it.

Abu Bakr Al-Isa (May Allah be pleased with him) narrated that he entered upon ‘Umar (May Allah be pleased with him) at the time of collecting Zakah (obligatory poor-due) on an extremely hot day, he found ‘Uthman (May Allah be pleased with him) sitting there in the shade. ‘Ali (May Allah be pleased with him) and ‘Uthman (May Allah be pleased with him) were standing in the sun to record the colors and ages of Zakah camels, when ‘Ali (May Allah be pleased with him) said to ‘Uthman (May Allah be pleased with him), “Have you not heard the saying of the daughter of Shu’aib to her father:

‘And said one of them (the two women): ‘O my father! Hire him! Verily, the best of men for you to hire is the strong and trustworthy. (28:26)?’”

‘Ali (May Allah be pleased with him) then pointed at ‘Umar (May Allah be pleased with him) and said, “This is the strong and the trustworthy.”

When ‘Umar (May Allah be pleased with him) was about to chastise the people, on account of anything, he would start with his family. He would gather them and say, “The people look at you as predatory birds look at the game. By Allah, if I hear any of you doing what I am about to prohibit, I will double the punishment against him.”

He used to investigate the affairs of his subjects. Talhah (May Allah be pleased with him) once saw him entering a house on a dark night, and he entered another house. In the morning, Talhah (May Allah be pleased with him) entered the house where he found an old, blind and disabled woman. He asked her, “What about that man who frequents your house?”

She said, “He used to frequent my house caring for my affairs, and carried harm away from me.”

His care for the subjects of the Islamic State rose from his fear of Allah (SWT), and he used to say,

“By Him Who sent Muhammad with the Truth, if a camel was stolen on the Euphrates, I fear lest Allah calls the family of Al-Khattab (referring to himself) to account because of it.”

The Pioneer

‘Umar (May Allah be pleased with him) was a pioneer in many affairs:

He was the first to be called “The Commander of the Faithful.” He said to the people, “You are the believers, and I am your commander.”

For the first time, the people called him “The Caliph of the Caliph of Allah’s Messenger (Peace and Blessings of Allah be upon him).”

‘Umar (May Allah be pleased with him) was the first to make the lunar year the official calendar for Muslims.

‘Umar (May Allah be pleased with him) was the first to introduce the public ministry system where the salary and records of officials and soldiers were established. He also established a record-keeping system of the messages he sent to Governors and to heads of states.

‘Umar (May Allah be pleased with him) was the first to appoint forces to keep civil order.

‘Umar (May Allah be pleased with him) was the first to establish the Taraweeh (voluntary night prayers in Ramadhan) in congregation at the mosque.

‘Umar (May Allah be pleased with him) was the first to discipline the people when they became disorderly. His stick was described as more frightening than the swords of others.

His Acts of Worship

‘Umar’s life was entirely dedicated to Allah (SWT). His speech and silence were bridled by what Allah wanted from him. His stern disposition and his severity against corruption were also tempered under Islamic guidance, and he was not overbearing or cruel to anyone. His entire intention and deeds were geared toward earning the favor of Allah (SWT), his Creator. ‘Umar

(May Allah be pleased with him) attained this degree of righteousness by patience and steadfastness in devotion.

Sa'eed bin Al-Musayyib said, "'Umar loved the prayer in the late part of night."

'Umar (May Allah be pleased with him) was keen to do deeds that drew him nearer to Allah (SWT).

His Modesty

Although 'Umar (May Allah be pleased with him) had good relations with the Prophet (Peace and Blessings of Allah be upon him) since the Prophet (Peace and Blessings of Allah be upon him) took his daughter Hafsa (May Allah be pleased with her) in marriage, in addition to his noble lineage, his being the Commander of the Faithful did not make him proud. On the contrary, 'Umar (May Allah be pleased with him) became more modest. 'Abdullah bin 'Abbas (May Allah be pleased with her) narrated a story that shows his modesty. He said,

"Al-'Abbas (May Allah be pleased with him) had a gutter in his house. One day Al-'Abbas (May Allah be pleased with him) slaughtered two chickens. It was a Friday, and 'Umar (May Allah be pleased with him) wore a new dress and went to the mosque. On his way to the mosque, water mixed with the blood of the two chickens ran from the gutter and stained 'Umar's dress. 'Umar (May Allah be pleased with him) ordered the removal of the gutter. Then he returned to his house to change into clean clothes, and led the people in prayer. Al-'Abbas (May Allah be pleased with him) came to him and said, "By Allah, it was in the position where Allah's Messenger (Peace and Blessings of Allah be upon him) had put it." 'Umar (May Allah be pleased with him) said to Al-'Abbas (May Allah be pleased with him), "I appeal to you to mount my back until it is put back in the exact place where Allah's Messenger (Peace

and Blessings of Allah be upon him) had put it.” So, Al-‘Abbas (May Allah be pleased with him) did so.”

This story shows clearly his modesty, and lack of arrogance. It also illustrates his pure love and respect for Allah’s Messenger (Peace and Blessings of Allah be upon him).

There is another story that shows his modesty. When he went to Syria, the soldiers met him while he was wearing a waistcloth, sandals and a turban. When he reached a swampy land, he got off, tucked his sandals under his arm and held his riding animal’s head to cross the water.

It was said to him, “O Commander of the Faithful! Is it suitable for the soldiers and bishops of Syria to meet you in such a state?”

He said,

“Indeed, Allah has dignified us by Islam. So, we shall not search for dignity in anything other than it.”

Another sign of his modesty was when he came to ‘Ali bin Abi Talib (May Allah be pleased with him), and ‘Ali (May Allah be pleased with him) said to him, “Welcome O Commander of the Faithful!”

‘Umar (May Allah be pleased with him) asked him a question, and ‘Ali (May Allah be pleased with him) said to him, “I am more obliged to come to you.”

One day, during his Caliphate as he carried a water skin he was asked about it and he replied, “My soul has been alluring me, so I want to discipline it.”

His Asceticism

‘Umar (May Allah be pleased with him) was known by his devotion to religion.

Talhah bin ‘Ubaidullah (May Allah be pleased with him) said, “‘Umar did not precede us in coming to Islam or in our emigration, but he was the most ascetic in this life, and the most desirous of the Hereafter among us.”

One day, Hafsa (May Allah be pleased with her), his daughter, said to him, “O Commander of the Faithful! There is no harm if you wear a better dress than this, and eat more wholesome food, because Allah has provided you amply.”

He said to her, “Don’t you remember what Allah’s Messenger (Peace and Blessings of Allah be upon him) and Abu Bakr (May Allah be pleased with him) used to suffer?”

He started to mention them until she wept. He then said, “By Allah, I will share the hard life they endured until I join them in their lofty grades.”

Abu ‘Uthman (May Allah be pleased with him) said, “I saw ‘Umar (May Allah be pleased with him) throwing the Jamarah (the ritual of stone-throwing at Hajj) while wearing a patched Izar (lower garment).”

Anas (May Allah be pleased with him) said, “I saw four patches in ‘Umar’s shirt.”

‘Abdullah bin ‘Amir (May Allah be pleased with him) said, “We went out for the pilgrimage with ‘Umar bin Al-Khattab (May Allah be pleased with him), we never erected a tent until we returned. When we wanted to rest, we would use a mat, and spread a sheet under a tree for shade.”

His Concern about the Subjects

‘Umar (May Allah be pleased with him) was extremely concerned about the affairs of his subjects. He inspected them, helped them and responded to their needs. He often tired himself thinking of others.

His source of energy was his preoccupation with the Hereafter, and he said,

“If I sleep by day, the subjects might be harmed, and if I sleep at night I might become lost.”

One day, ‘Umar (May Allah be pleased with him) went to the market where a young lady followed him and said,

“O Commander of the Faithful! My husband has died, and I have small children. I fear lest they are lost. I am the daughter of Khifaf bin Ayman Al-Ghifari who witnessed Al-Hudaibiyah with Allah’s Messenger (Peace and Blessings of Allah be upon him).”

He said, “Welcome relative!”

He went to a camel and loaded it with two big sacks of food and clothing. He gave it to the woman and said, “Take it, and Allah will send you another before it ends.”

A man who saw this, said to him, “You have given her too much, O Commander of the Faithful!”

He replied, “May your mother be bereaved of you! I remember her father and her cousin while they were besieging a fortress for a long time until Allah gave them victory, and we took its spoils.”

One day, a group of traders came to the mosque. ‘Umar (May Allah be pleased with him) said to Abdur-Rahman (May Allah be pleased with him), “Let us guard them this night.”

They spent the night guarding them, and prayed asking what Allah willed for them. By night he heard the weeping of a child, and headed toward the direction of the child’s cry and found it and the mother. He said to her, “Fear Allah, and do good to your child.”

Then he returned to his place. Just before dawn, he heard the child weeping again, and headed toward it. He asked, “Aren’t you a good mother? What is the matter with your child?”

The mother said, “O slave of Allah! I compel it on weaning, and it rejects.”

He asked why she was doing that. She said, “Because ‘Umar does not allocate allowances except for the weaned.”

He asked, “How old is it?”

She said, “Such and such months.”

He said, “Woe to you. Do not hasten in weaning him.”

He performed the dawn prayer, and the people could not understand his reciting while he was performing the dawn prayer due to his excessive weeping. When he uttered At-Tasleem (at the completion of prayer), he said:

“How desperate is ‘Umar! How many children have died of suffering?”

Then he ordered a herald to prohibit the women from weaning their children too early. He decreed that the allowance must be

paid to every newborn, and sent copies of the decree to the regions.

Out of the story about his concern for his subjects, is the following:

“One night while he was on inspection, he heard children crying. ‘Umar (May Allah be pleased with him) drew near the house and said, “O female slave of Allah! What is wrong with these children?” She said, “They weep out of hunger.” He said, “What about the pot on the stove?’ She said, “It is a pot filled with water that the children think it is full of butter, flour and dates. I do this until they sleep.” ‘Umar (May Allah be pleased with him) sat and wept. He went to the charity stores and filled a sack with flour, butter, dates, clothes and money until it was completely full.

He said to Aslam (the supervisor of the store), “Raise it on my back, O Aslam!” Aslam said, “No, I will bear it instead of you, O Commander of the Faithful!” He said to him, “May your mother be bereaved of you, I will be held responsible for them in the Hereafter.” He carried the sack and went to the woman’s house. He put some butter, dates and flour together in a pot and started to cook it, and he then ladled it for them to eat. He did not leave until he saw the children eat and play.

He said to Aslam,

“Do you know why did I not leave them before they ate and played?” He said: “No, O Commander of the Faithful!” He said: “When I saw them weeping, I disliked it so much that I could not go until I felt at ease.”

Glad Tidings of Paradise

There are many Ahadith giving him the glad tidings of Paradise.

Narrated Ibn ‘Umar (May Allah be pleased with her), “The Prophet (Peace and Blessings of Allah be upon him) saw a white dress on ‘Umar (May Allah be pleased with him) and asked, “Is it new or washed?”

Ibn ‘Umar (May Allah be pleased with her) said, “I did not hear ‘Umar answer.”

The Prophet (Peace and Blessings of Allah be upon him) said to him:

“Wear a new dress, live in happiness, and die as a martyr. And may Allah provide you coolness of the eye in this life and in the Hereafter.”

‘Umar (May Allah be pleased with him) said, ‘And you also, O Messenger of Allah ((Peace and Blessings of Allah be upon him)).”

Abu Musa (May Allah be pleased with him) narrated, “One day, I was with the Prophet (Peace and Blessings of Allah be upon him) in a garden of Madinah, when a man asked for permission to enter. The Prophet (Peace and Blessings of Allah be upon him) said:“Open the door for him and give him the glad tidings of Paradise.”

So, I opened it, and behold! It was Abu Bakr t, so I gave him the glad tidings of Paradise.

Another man came and asked permission to enter. Allah’s Messenger (Peace and Blessings of Allah be upon him) said: “Open the door for him and give him the glad tidings of Paradise.”

He was ‘Umar (May Allah be pleased with him), I opened for him and gave him the glad tidings of Paradise.

Then, a third man came and asked permission. Allah's Messenger (Peace and Blessings of Allah be upon him) was reclining. He sat upright and said: "Open the door for him and give him the glad tidings of Paradise by virtue of an affliction that will befall him."

He was 'Uthman (May Allah be pleased with him), and I opened the door for him and gave him the glad tidings of Paradise, and I told him of what Allah's Messenger (Peace and Blessings of Allah be upon him) had said.

'Uthman (May Allah be pleased with him) said, "Allah is the only One Whose aid should be sought." (Al-Bukhari)

In another narration Anas (May Allah be pleased with him) said, "Allah's Messenger (Peace and Blessings of Allah be upon him), Abu Bakr, 'Umar and 'Uthman y ascended on the mount of Uhud. When the mount quivered, Allah's Messenger (Peace and Blessings of Allah be upon him) said:

"Be quiet, Uhud, because there is a Prophet, a truthful one and two martyrs on you." (Al-Bukhari)

Mu'adh bin Jabal (May Allah be pleased with him) narrated, "Indeed 'Umar (May Allah be pleased with him) is one of the rightful dwellers of Paradise since what Allah's Messenger (Peace and Blessings of Allah be upon him) saw in his dreams, and sometimes while he was awake always came true. Allah's Messenger (Peace and Blessings of Allah be upon him) said:

"When I was in Paradise, I saw a palace and I asked: 'Whom is this for?' It was said: 'For 'Umar bin Al-Khattab.'"

Some Sayings from the Prophet (Peace and Blessings of Allah be upon him) about Him

The Prophet (Peace and Blessings of Allah be upon him) said:

“Among the nations before you there were Muhaddathun (people who were inspired, though they were not Prophets). And if there is any of such a person amongst my followers, it is ‘Umar.’”

Anas (May Allah be pleased with him) narrated that the Prophet (Peace and Blessings of Allah be upon him) said about Abu Bakr and ‘Umar (May Allah be pleased with her),

“These are the masters of the men of Paradise among the first and the last except the Prophets and the Messengers.” (At-Tirmidhi)

He ((Peace and Blessings of Allah be upon him)) also said,

“This is the man who dislikes falsehood. This is ‘Umar bin Al-Khattab.’” (Ahmad)

The Prophet (Peace and Blessings of Allah be upon him) also said:

“Indeed, Allah has given the angels to the people of ‘Arfah in general, and given them to ‘Umar in particular.’”

He ((Peace and Blessings of Allah be upon him)) also said:

“There will be no affliction against you as long as this one is among you (referring to ‘Umar (May Allah be pleased with him))).”

The Prophet (Peace and Blessings of Allah be upon him) said to ‘Umar (May Allah be pleased with him):

“By Him in Whose Hand my soul is, never does Satan find you going on a way, but he takes another way other than yours.”

He ((Peace and Blessings of Allah be upon him)) also said:

“The most ardent in the religion of Allah is ‘Umar.”

He ((Peace and Blessings of Allah be upon him)) also said:

“Indeed, Allah has written the truth on the tongue and heart of ‘Umar.”

Some Related Words of the Companions about Him

Abu Bakr (May Allah be pleased with him) said,

“There is no one on the face of the earth who is more loved by me than ‘Umar.”

Ibn ‘Umar (May Allah be pleased with her) said,

“I did not find anyone besides Allah’s Messenger (Peace and Blessings of Allah be upon him) more stern or more generous than ‘Umar.”

Ibn Mas‘ud (May Allah be pleased with him) said,

“When the righteous are mentioned, ‘Umar is mentioned. He was the most knowledgeable of the Book of Allah and the religion of Allah.”

Hudhaifah (May Allah be pleased with him) said,

"I did not know a man who feared the blame of Allah more than 'Umar."

His Martyrdom

'Umar bin Al-Khattab (May Allah be pleased with him) was killed by Abu Lu'luah who was a slave of Al-Mughirah bin Shu'bah. He was a war captive.

He came to 'Umar (May Allah be pleased with him) and complained to him about the high land tax he paid to Al-Mughirah, When 'Umar (May Allah be pleased with him) heard this, he said to him, "What you pay is not much."

He got up with 'Umar (May Allah be pleased with him), muttering threats under his breath. Then he took a three-headed dagger and hid in a corner until before dawn when 'Umar (May Allah be pleased with him) would wake the people for the dawn prayer, and he stabbed him three times. One blow was under his navel, and it was the lethal one. He stabbed eleven men after 'Umar (May Allah be pleased with him) and then he committed suicide.

'Uthman bin 'Affan (May Allah be pleased with him) said,

"I was the last one to see 'Umar (May Allah be pleased with him) alive, and I saw him while he was putting his head on his son 'Abdullah's lap, saying to him, 'Let my cheek be on the ground,' and 'Abdullah said, 'Both my thigh and the ground are equal.' He said to him, 'Let my cheek be on the ground. May your mother be bereaved of you!' Then I heard him saying, 'Woe to me, and woe to my mother if Allah does not forgive me,' until his soul was taken away."

‘Umar (May Allah be pleased with him) sent his son ‘Abdullah (May Allah be pleased with him) to ‘A’ishah (May Allah be pleased with her) to ask her permission to be buried beside the Prophet (Peace and Blessings of Allah be upon him) and Abu Bakr (May Allah be pleased with him). She permitted him, and he was buried beside his two Companions, at the age of 63. He had been the Caliph for ten years, four months and some days.

3: Uthman bin ‘Affan (May Allah be pleased with him)

Who was Given the Glad Tidings of Paradise

His name and Lineage

His name was ‘Uthman bin ‘Affan bin Abul- ‘Aas bin Umayyah bin ‘Abd Shams, and he was a Quraishi and Umayyan. His lineage and that of the Prophet (Peace and Blessings of Allah be upon him) meet at Abd Manaf.

He was born in Ta’if six years after the Year of the Elephant corresponding to 576 CE. His mother’s name was ‘Arwa bint Kurayz bin Habib bin ‘Abd Shams, and his grandmother was al-Bayda’ bint Abdul-Muttalib bin Hashim, the maternal aunt of Allah’s Messenger (Peace and Blessings of Allah be upon him).

His Surname

‘Uthman (May Allah be pleased with him) was nicknamed Abu ‘Abdullah (father of ‘Abdullah) and Abu ‘Amr. ‘Abdullah was his son from Ruqayyah (May Allah be pleased with her), the daughter of Allah’s Messenger (Peace and Blessings of Allah be upon him). Abdullah died when he was six years old, i.e. in the year 4 AH.

‘Uthman (May Allah be pleased with him) was also nicknamed ‘Dhun-Nurayn’ (‘the possessor of the two lights’) because he was married to Ruqayyah and ‘Umm Kulthum (May Allah be pleased with her), the two daughters of the Prophet r. He was the only man who married two of the Prophet’s daughters.

His Physical Appearance

‘Uthman (May Allah be pleased with him) was neither tall nor short; he was handsome with wheatcolored hair and a thick healthy beard. He was big-boned and wide-shouldered.

He was known to dye his beard yellow, and he had heavy hair with a thick growth of hair behind his ears.

‘Abdullah bin Hazm (May Allah be pleased with him) said,“I saw ‘Uthman (May Allah be pleased with him). I have never seen a male or a female more handsome than he.”

His Acceptance of Islam

It was not strange that ‘Uthman bin ‘Affan (May Allah be pleased with him) was one of the earliest who embraced Islam. He was inclined towards goodness by nature, and he naturally disliked anything that decreased a man’s valor.

He was known for his extreme shyness, and he possessed many good qualities even before he became a Muslim.

He frequented meetings that were attended by those like him. He especially could be found at the house of Abu Bakr As-Siddiq (May Allah be pleased with him), which was often a place of meeting for the honorable men of Quraish.

Abu Bakr (May Allah be pleased with him) was a familiar friend to his people by virtue of his simplicity and gentle spirit. He was a nobleman of the Quraish, and he was aware of the evil dealings of his own people. The dignitaries of Quraish used to come to him for many reasons. He was experienced and well-versed in many affairs, and he had a sweetness of speech due to which they trusted him.

Abu Bakr (May Allah be pleased with him) invited the trusted persons he knew to Islam. ‘Uthman bin ‘Affan (May Allah be pleased with him) was one of those whom Abu Bakr (May Allah be pleased with him) invited to Islam. He said to him,

“Woe to you, ‘Uthman! By Allah, you are a prudent and sensible man who distinguishes between right and wrong. The idols that your people worship are mere stones that hear not, see not and neither benefit nor harm!”

‘Uthman (May Allah be pleased with him) said, “Yes indeed. By Allah, they are nothing but what you have said.”

Abu Bakr (May Allah be pleased with him) said,

“This is Muhammad bin ‘Abdullah (Peace and Blessings of Allah be upon him), whom Allah sent as a Messenger to all mankind. Would you like to come and hear him?”

‘Uthman (May Allah be pleased with him) said, “Yes, I shall come.”

While they were in that state, Allah’s Messenger (Peace and Blessings of Allah be upon him) came accompanied by ‘Ali bin Abi Talib (May Allah be pleased with him) who was carrying a garment. When Abu Bakr (May Allah be pleased with him) saw him coming, he drew near to him and confided in him the details of his conversation with ‘Uthman (May Allah be pleased with him).

Allah’s Messenger (Peace and Blessings of Allah be upon him) came and sat down, and said to ‘Uthman (May Allah be pleased with him):

“O ‘Uthman! Respond to Allah concerning His Paradise. I am the Messenger of Allah to you and to His creation.”

‘Uthman (May Allah be pleased with him) said,

“By Allah, when I heard these words, I could not help but to revert to Islam, and utter the Testimony of Faith: ‘I testify that none has the right to be worshipped but Allah, and that Muhammad is His servant and Messenger.’”

His Emigration

The persecution inflicted by the unbelievers of Makkah against the Muslims differed according to their status. The weak (like the slaves and the freed slaves), were severely tortured. The unbelievers strove hard to devise new ways of chastising them and keeping them from becoming Muslim. One of those means was urging the children to turn against them, pelt them with stones and jeer at them.

As for the noblemen (those who held a position of honor in their tribes), the chieftains of their tribes would execute such a task. The punishment in this state ranged from physical abuse to detainment.

When ‘Uthman (May Allah be pleased with him) reverted to Islam, his paternal uncle Al-Hakam bin Abul-‘Aas bin ‘Umayyah chained him and said to him,

“Do you abandon the religion of your forefathers to adopt the religion of an innovator? By Allah, I will never unchain you unless and until you abandon the religion you have converted to.”

‘Uthman (May Allah be pleased with him) said,

“By Allah, I will never abandon it nor move an inch from it.”

When Al-Hakam saw his persistence in his religion, he left him.

The unbelievers did not stop persecuting the Muslims. When Allah's Messenger (Peace and Blessings of Allah be upon him) saw what was befalling the Muslims, and finding himself unable to defend them, he said to them:

"It would be better for you to migrate to Abyssinia (Ethiopia), since there is a king who deals with the people justly. It is a land of truthfulness, and I hope Allah will make a way out for you."

Consequently, the Muslims went to Abyssinia evading the persecution of the disbelievers and fleeing to Allah with their religion. This was the first migration of Islam.

Upon the migration of 'Uthman (May Allah be pleased with him) and his wife, the Prophet (Peace and Blessings of Allah be upon him) said:

"May Allah accompany them, as 'Uthman was the first to emigrate to Allah after the Prophet Lut u."

Foretelling of Paradise and Martyrdom

Abu Musa (May Allah be pleased with him) narrated,

"One day, I was with the Prophet (Peace and Blessings of Allah be upon him) at a garden in AlMadinah, when a man came and asked permission to enter. The Prophet (Peace and Blessings of Allah be upon him) said:

"Open the gate for him, and give him the glad tidings of Paradise."

So, I opened and behold! It was Abu Bakr (May Allah be pleased with him), and I gave him the glad tidings of Paradise. Another man came and asked for permission to enter. The Prophet (Peace and Blessings of Allah be upon him) said:

“Open the gate for him, and give him the glad tidings of Paradise.”

It was ‘Umar (May Allah be pleased with him). I opened it for him, and gave him the glad tidings of Paradise. Then a third man came and asked permission. The Prophet (Peace and Blessings of Allah be upon him) was reclining, he sat upright and said:

“Open for him the gate, and give him the glad tidings of Paradise by virtue of an affliction that will befall him.”

It was ‘Uthman (May Allah be pleased with him). I opened the gate for him, and gave him the glad tidings of Paradise, and told him what the Prophet (Peace and Blessings of Allah be upon him) had said. ‘Uthman (May Allah be pleased with him) said,

“Allah is the only One Whose aid should be sought.”

In another narration Anas (May Allah be pleased with him) said,

Allah’s Messenger (Peace and Blessings of Allah be upon him), Abu Bakr, ‘Umar and ‘Uthman y ascended on the mount of ‘Uhud. When the mountain quivered, the Prophet (Peace and Blessings of Allah be upon him) said:

“Be still ‘Uhud, because there is a Prophet, a truthful one and two martyrs on you.”

A third Hadith narrated by Sa‘eed bin Zaid (May Allah be pleased with him) states that the Prophet (Peace and Blessings of Allah be upon him) said:

“Abu Bakr is in Paradise. ‘Umar is in Paradise. ‘Uthman is in Paradise. ‘Ali is in Paradise. AbdurRahman bin ‘Awf is in Paradise. Sa’d is in Paradise.”

Sa‘eed (May Allah be pleased with him) further said,

“And if you want me to name the other to you, I would name him to you.” Then he named himself.

The Scribe of Revelation

In addition to the manifest and noble characteristics of ‘Uthman (May Allah be pleased with him), he was one of the scribes of the revelations. Narrated ‘A’ishah (May Allah be pleased with her),

“I have seen Allah’s Messenger (Peace and Blessings of Allah be upon him) reclining his thigh against ‘Uthman (May Allah be pleased with him), while I was drying the sweat from his forehead as a revelation was descending upon him. He said to ‘Uthman: ‘O ‘Uthman! Write it down.’ By Allah, this servant has such a status with the Prophet of Allah, and Allah willed to dignify him.”

Narrated Ja‘far bin Muhammad (May Allah be pleased with him) on the authority of his father,

“Whenever Allah’s Messenger (Peace and Blessings of Allah be upon him) sat, Abu Bakr (May Allah be pleased with him) sat on his right, ‘Umar (May Allah be pleased with him) sat on his left, and

‘Uthman (May Allah be pleased with him) sat in front of him, because he was the Prophet’s private secretary.”

The One Who Compiled the Noble Qur’an

During the expedition of Armenia, there were two Muslim armies. One was from Syria and the other was from Iraq. Hudhaifah bin Al-Yaman (May Allah be pleased with him)

took part in the expedition, and he observed some differences in the pronunciation of certain words in the Qur'an.

The people of Kufah read the Qur'an in accordance with the narration of 'Abdullah bin Mas'ud (May Allah be pleased with him) while the people of Syria read in accordance with the narration of 'Ubai bin Ka'b (May Allah be pleased with him).

Hudhaifah (May Allah be pleased with him) feared such differences, so he came to 'Uthman (May Allah be pleased with him), the Caliph in Madinah, and said to him,

“O Commander of the Faithful! Save this nation before they differ among themselves regarding their Book, because the Jews and the Christians differ regarding their Books.”

'Uthman (May Allah be pleased with him) delivered a sermon in which he said,

“O people! It is only a few years since your Prophet (Peace and Blessings of Allah be upon him) died, yet you differ about the Qur'an, and say, “This is the narration of 'Ubai and that is the narration of 'Abdullah, so that amongst themselves they would say, ‘By Allah, you do not recite such and such Verses well.’ Therefore, I invite each one of you to bring it, if you have any portion of the Book of Allah.”

The people brought parchment papers or pieces of hide on which some of the Qur'an was written until he had gathered a lot.

Then ‘Uthman (May Allah be pleased with him) summoned everyone who had brought the pieces of hide or papers, and individually asked them,

“Did you hear this from Allah’s Messenger (Peace and Blessings of Allah be upon him) and did he dictate it to you?”

The man would say, “Yes.”

Having done this, ‘Uthman (May Allah be pleased with him) asked,

“Who is the best person to write this?”

The people said, “Sa‘eed bin Al- ‘Aas (May Allah be pleased with him).”

‘Uthman (May Allah be pleased with him) said,

“Let Sa‘eed dictate, and Zaid write it down.”

Thus many Mushafs (copies of the Qur’an) were written and distributed amongst the people.

‘Uthman (May Allah be pleased with him) had requested Hafsa bint ‘Umar (May Allah be pleased with her), the wife of the Prophet (Peace and Blessings of Allah be upon him) to send him the scrolls in her custody to be copied in the Mushafs, and then they were returned to her.

The scrolls had been written during the Caliphate of Abu Bakr (May Allah be pleased with him) after the Battle of Al-Yamamah when many Companions, who had memorized the Qur’an, were martyred.

At that time ‘Umar (May Allah be pleased with him) said to Abu Bakr (May Allah be pleased with him),

“Many of the Companions who had memorized the Qur’an were killed on the day of Al-Yamamah, and I fear lest something of the Qur’an would be lost. Therefore, I ask that you order the compiling of it.”

As a result, Abu Bakr (May Allah be pleased with him) ordered Zaid bin Thabit (May Allah be pleased with him) to compile it from the pieces of hide, from Al-‘Usub (palm branches stripped of their leaves) where the portions of the Qur’an were written down, and from the hearts of the Muslim Ummah (nation).

Those scrolls were at first with Abu Bakr (May Allah be pleased with him) and then with ‘Umar (May Allah be pleased with him). When ‘Umar (May Allah be pleased with him) died, they went to Hafsah bint ‘Umar (May Allah be pleased with her). Then, ‘Uthman (May Allah be pleased with him) had her send them to him, and he ordered Zaid bin Thabit, ‘Abdullah bin Az-Zubair, Sa‘eed bin Al-‘Aas, Abdur Rahman bin Al-Hisham (May Allah be pleased with him) to copy them in the Mushafs.

‘Uthman (May Allah be pleased with him) had thus directed them,

“If you differ about anything, write it down in accordance with the dialect of the Quraish, because it was revealed in their tongue.”

So, they did. Having copied the scrolls, ‘Uthman (May Allah be pleased with him) returned them to Hafsah (May Allah be pleased with her) and then he sent a copy of the copied Mushafs to each region and ordered the burning of any other Mushaf.

The Muslim world today is thankful for this deed of ‘Uthman (May Allah be pleased with him).

If we were to enumerate what ‘Uthman (May Allah be pleased with him) did in the way of Allah (SWT), we could not begin to make a complete list. So instead, we mention only three incidents that are clear proofs of his greatness in spending for the sake of Allah (SWT).

His Spending in the Way of Allah Equipping the Army for Tabuk

The expedition of Tabuk is called the ‘Expedition of Distress’ after the Statement of Allah (SWT):

“Allah has forgiven the Prophet (Peace and Blessings of Allah be upon him), the Muhajirun (Muslim emigrants who left their homes and came to Al-Madinah) and the Ansar (Muslims of Al-Madinah) who followed him (Muhammad (Peace and Blessings of Allah be upon him)) in the time of distress...” (9:117)

The Prophet (Peace and Blessings of Allah be upon him) asked the people to march out, informed them of the place they were marching towards, so that they would be prepared for it. He urged the Companions and the Arab tribes who were their allies to fight, and he ordered the people to pay charity and asked them to donate to the cause of Allah (SWT) . In response, there were many people who brought enormous amounts of property as charity.

The first to bring his charity was Abu Bakr (May Allah be pleased with him) who brought all of his wealth totaling 4000

dirhams. The Prophet (Peace and Blessings of Allah be upon him) said to him: *“Have you left anything for your family?”*

He said,

“I have left for them Allah, and His Messenger (Peace and Blessings of Allah be upon him) .”

‘Umar (May Allah be pleased with him) brought one-half of his wealth. The Prophet (Peace and Blessings of Allah be upon him) said to him:

“Have you saved anything for them?”

He said,

“One-half.”

Abdur-Rahman bin ‘Awf (May Allah be pleased with him) brought 200 ounces (of gold or silver). ‘Asim bin ‘Adiy (May Allah be pleased with him) brought 70 Wasaqs of dates.

‘Uthman (May Allah be pleased with him) equipped one-third of the army (950 camels and 50 horses). Ibn Ishaq said, “‘Uthman undertook a very big expenditure for equipping the army.”

No one spent like him in the way of Islam. He brought one thousand dinars in his sleeve and put it in the lap of Allah’s Messenger (Peace and Blessings of Allah be upon him). The Prophet (Peace and Blessings of Allah be upon him) said:

“Nothing will harm ‘Uthman after this day.” (At-Tirmidhi)

The Rumah Well

This is another incident that shows the abundant love and reverence of this Companion.

All the earthly delights equal nothing if compared with what Allah has promised His servants who spend from what He provides them.

When the Emigrants came to Madinah, they faced some difficulties in obtaining enough water. A man of Banu Ghifar had a well called ‘Rumah,’ and he sold one water-skin for one Mudd. The Prophet (Peace and Blessings of Allah be upon him) said to him:

“Do you sell it for a spring in Paradise?”

The man said,

“O Allah’s Messenger! This is all I have. I cannot do this.”

When ‘Uthman (May Allah be pleased with him) was informed, he bought it from the man for 35,000 dirhams and said to the Prophet (Peace and Blessings of Allah be upon him),

“Would I have a spring in Paradise, if I offered Bishr what you did?”

Allah’s Messenger (Peace and Blessings of Allah be upon him) said: “Yes.”

‘Uthman (May Allah be pleased with him) said,

“I have bought it, and now give it to the Muslims.”

Abu Hurairah (May Allah be pleased with him) said,

“Uthman bought Paradise twice: On the ‘Day of Rumah’ and on the Day of Distress’.”

Expansion of the Prophet’s Mosque

One day, the people were invited to contribute towards the purchase of a piece of land adjacent to the Prophet’s Mosque, in order to expand it.

Qatadah (May Allah be pleased with him) narrated, “There was a piece of land adjacent to the Mosque. The Prophet (Peace and Blessings of Allah be upon him) said:

“Who would buy it, and have the like of it in Paradise?”

As usual, ‘Uthman (May Allah be pleased with him) proceeded to buy the land, and it was annexed to the Prophet’s Mosque.

His Shyness

‘Uthman (May Allah be pleased with him) was extremely shy, and shyness actually beautifies anyone, male or female who has it. For ‘Uthman (May Allah be pleased with him) it is what kept him pure and far from anything that might defame him. Shyness was his most outstanding quality, and yet he maintained a great manliness despite his shy side.

Al-Hasan (May Allah be pleased with him) said describing his shyness,

“He might be in the house with the door closed, and he might not take off his garment to pour water over his body. Shyness prevented him from holding his back upright.”

His shyness was unique, in that ‘Uthman (May Allah be pleased with him) was not only shy in front of people, he also felt shy from the invisible Jinn and angels he knew existed. So, he had an allpervasive shyness.

Anas (May Allah be pleased with him) narrated that the Prophet (May Allah be pleased with him) said:

“The most kind of my nation is Abu Bakr. The most stern regarding the religion of Allah is ‘Umar. And the most truthful in shyness is ‘Uthman.”

A shy person is usually modest in his speech and sociable; and if he speaks, he chooses the most perfect words in order not to offend anyone. This quality brings a person great respect from others around them. In ‘Uthman’s case, the people dealt with him fairly and with reverence.

‘A’ishah (May Allah be pleased with her) said,

“The Prophet was reclining in his house with his legs and thighs bared. Abu Bakr (May Allah be pleased with him) and ‘Umar (May Allah be pleased with him) asked to enter, and when they did, the

Prophet (Peace and Blessings of Allah be upon him) remained in that position. They conversed with each other, and then ‘Uthman (May Allah be pleased with him) asked permission to enter.

Immediately Allah’s Messenger (Peace and Blessings of Allah be upon him) sat upright, and covered himself. The Prophet (Peace and Blessings of Allah be upon him) and ‘Uthman conversed. When he went out, I asked, “O Messenger of Allah! Abu Bakr then ‘Umar entered, but you did not sit upright for them. But when ‘Uthman entered, you sat upright, and covered yourself?”

The Prophet (Peace and Blessings of Allah be upon him) answered:

“You don’t want me to be shy in front of a man the angels feel shy of?”

His Generosity

We have seen how ‘Uthman (May Allah be pleased with him) was ready to respond to spend in the cause of Allah (SWT). ‘Uthman (May Allah be pleased with him) did not withhold his wealth and knew no limits when it came to spending for a worthy cause. He was like the abundant rain that gives generously at all the right times. He was known to give regularly to the poor, needy and virtually anyone who asked for or looked like they needed help. It is mentioned on the authority of Ibn Abbas (May Allah be pleased with him),

“During the reign of Abu Bakr (May Allah be pleased with him) the people were afflicted by drought.

Abu Bakr (May Allah be pleased with him) said,

“Allah will relieve you before the night falls.”

The next day a caravan of one thousand camels carrying wheat and foodstuffs came to ‘Uthman (May Allah be pleased with him).”

Ibn Abbas (May Allah be pleased with him) said,

“The traders came to the house of ‘Uthman (May Allah be pleased with him) and knocked at his door. He came out tucking his cloak over his shoulders, and said to them, ‘What do you want?’ They said, ‘We have been informed that a caravan is coming for you carrying wheat and foodstuffs. Sell it to us that we might relieve the poor of Al-Madinah.’ ‘Uthman (May

Allah be pleased with him) said to them, 'Enter you all.' They entered, and behold! There were one thousand loads that had been unloaded at the house of 'Uthman (May Allah be pleased with him).

He said to them, 'How much do you pay me as a profit?'

They said, 'Ten for twelve.'

He said, 'I have been given more.'

They said, 'Ten for fourteen.'

He said, 'I have been given more.'

They said, 'Who else has given you more while all of us are the traders in Madinah?'

He said, 'I have been given each dirham ten-folds. Have you any increase?'

They said, 'No.'

He said, 'I make you witnesses that I have given it in charity to the poor of Madinah.'

His Asceticism

'Uthman (May Allah be pleased with him) was a model of self-denial and religious devotion, and he led a simple life. He ate simple food, and he did not waste his wealth on extravagant clothing. He knew the outward persona of a man was not what Allah cared about as much as He cared about the inner man and his motives.

It is said on the authority of Abdul-Malim bin Shaddad bin Al-Had:

“I saw ‘Uthman (May Allah be pleased with him) one Friday on the pulpit wearing an ‘Adeni cloth equaling no more than four or five dirhams, and a Kufi dyed headdress.”

Despite his position as Caliph, he continued taking his mid-day nap in the mosque while sleeping on pebbles.

Al-Hasan (May Allah be pleased with him) was asked about ‘Uthman bin ‘Affan taking his midday nap in the mosque. He was the Muslims’ caliph at the time. When he arose from his nap, he had marks on his skin where the pebbles had pressed him. The people said, “This is the Commander of the Faithful. This is the Commander of the Faithful.”

Thus, we see that indeed simplicity and asceticism were his natural disposition. He even rode a simple mount, not a stallion. It is said on the authority of Maimun bin Mehran:

“Al-Hamadani told me that he had seen ‘Uthman (May Allah be pleased with him) riding on a shemule, and Na’il, his slave was riding behind him.”

His Taqwa (Consciousness of Allah - SWT)

He was pious and fearful of Allah and the reckoning in the Hereafter.

On the authority of Hani, his freed slave,

“Whenever ‘Uthman (May Allah be pleased with him) stood before a grave, he wept until his beard became wet. He feared the day of one’s death because it is the day when no more deeds can be performed, and the records would be sealed.”

‘Uthman (May Allah be pleased with him) used to say,

“If I were between Paradise and Hell not knowing to which of them I would be commanded to enter, I would choose to be made into ash before coming to know to which of them I would be ordered into.” Abul-Furat said,

One day, ‘Uthman (May Allah be pleased with him) said to his slave, “Indeed, once I pinched your ear, so retaliate against me.” He also said to the slave, “Pinch it intensely, for a retaliation in this life is bearable while that in the Hereafter is unbearable.”

His Taqwa (consciousness of Allah - SWT) prevented him from narrating the Ahadith of the Prophet (Peace and Blessings of Allah be upon him) although he was one of his closest Companions, being the husband of the two daughters of the Prophet (Peace and Blessings of Allah be upon him), Ruqayyah and Umm Kuthum (May Allah be pleased with her).

‘Amr bin Sa’d bin Abu Waqqas (May Allah be pleased with him) said that he had heard ‘Uthman (May Allah be pleased with him) as saying:

“What prevents me from narrating the Ahadith is my fear that I might not be the most heedful. I have heard the saying: “Whoever fabricates any speech, and attributes it to me, let him have his seat in Hell-fire.”

His Caliphate

After ‘Umar (May Allah be pleased with him) had been stabbed, it was said to him, “Nominate (the successor) O Commander of the Faithful!” ‘Umar (May Allah be pleased with him) said,

“Nobody is more deserving of this matter than the group of people among whom he had died. He mentioned the names of ‘Ali, ‘Uthman, Az-Zubair, Sa’d and Abdur-Rahman (May Allah be pleased with him).”

Further he said:

“Let ‘Abdullah bin ‘Umar be a witness (for the election) and note that he has nothing to do with this affair.”

Those of the elected group held talks and chose ‘Uthman (May Allah be pleased with him) as the Commander of the Faithful, and the successor of ‘Umar (May Allah be pleased with him).

The Conquests in His Reign

Many great battles and conquests were achieved in his era on various fronts, at sea and on land. The conquests lasted for ten years till they were halted on account of Al-Fitnah (the turmoil).

The enemies of Islam intentionally concentrated on creating a turmoil within the Muslim community, causing them to disregard those conquests as a result of which spacious territories were added to the land of Islam and many trials were put out.

Before ‘Uthman’s era, the Muslims had conquered numerous regions, and added spacious areas of land to the Islamic State. The Muslims did not leave great numbers of soldiers in those conquered regions because they (the Muslims) were few in number.

When ‘Umar (May Allah be pleased with him) was killed, the subjects in the nearby regions assumed that the Muslims had become weak. They thought it would be an opportune time to

launch an attack. They broke the treaties that had been concluded with the Muslims; and ‘Uthman (May Allah be pleased with him), as the Caliph, confronted them sternly. He mobilized the armies under the command of the most veteran commanders, and the armies managed to bring order for a second time in Persia, Khurasan, Babul Al-Abwab, Africa and Armenia.

‘Uthman (May Allah be pleased with him) not only managed to defeat the rebels but he managed to add new territories to the Muslim State after fighting many victorious battles. The following territories were added to the Islamic rule:

In Africa, the territories extended from Tripoli to Algeria.

Cyprus in the Mediterranean.

East Turkey.

Armenia, and the north of Daghistan.

Kabul, and the Sindh.

These battles were not easy battles. They were fierce whether at sea or on land. It is sufficient to mention only one example: the battle known as Dhat-us-Sawari (‘the Battle of the Erected Masts’). Constantine, the son of Hercules marched out as the commander of an unprecedented army in 655 CE, longing to take revenge from the Muslims who had defeated them in Africa. There were countless deaths, so that the blood ran into the water. Many Muslims and thousands of unbelievers were also killed, but the Muslims on that day displayed unprecedented patience, and Allah descended His victory for the people of Islam.

Welfare During His Reign

The Muslim State expanded tremendously during the Caliphate of ‘Uthman (May Allah be pleased with him). His era was one of welfare and abundance; his people enjoyed abundant living and luxury.

Muhammad bin Sirin said,

“Wealth increased during the rule of ‘Uthman. A slave girl could be sold for her weight in money, a horse for one hundred thousand dirhams, and a palm-tree for one thousand dirhams.”

Al-Hasan (May Allah be pleased with him) said,

“The provisions were abundant during the Caliphate of ‘Uthman (May Allah be pleased with him).”

The Prophet (Peace and Blessings of Allah be upon him) constantly Praised him

‘Uthman (May Allah be pleased with him) was a constant Companion to the Prophet (Peace and Blessings of Allah be upon him). How could it be otherwise? He was the husband of Ruqayyah (May Allah be pleased with her) and then Umm Kulthum (May Allah be pleased with her) after Ruqayyah’s death. He was the pious and bashful Companion who was dearly loved and admired by all. How could he not be, while he spent in the way of Allah in such a way that no one could match him in this concern.

As a confirmation of his love, the Prophet (Peace and Blessings of Allah be upon him) used to invoke Allah much in ‘Uthman’s favor, and he would pray for him:

“May Allah forgive you O ‘Uthman what you have done, what you will do, what you have concealed, what you have revealed, and what will be until the Day of Judgment.”

Anas (May Allah be pleased with him) narrated that the Prophet (Peace and Blessings of Allah be upon him) said:

“The most kind in my nation to my nation is Abu Bakr (May Allah be pleased with him). The most stern regarding the religion of Allah is ‘Umar (May Allah be pleased with him). And the most truthful in shyness is ‘Uthman (May Allah be pleased with him).”

The Prophet (Peace and Blessings of Allah be upon him) also said about him to ‘A’ishah (May Allah be pleased with her):

“You don’t want me to be shy in front of a man the angels feel shy of?”

The Prophet (Peace and Blessings of Allah be upon him) further said:

“O Allah! I am satisfied with ‘Uthman, and I appeal to you to be satisfied with him too.”

And he also said:

“Uthman is the shyest and the most generous in my nation.”

And in another narration he said:

“The shyest in my nation is ‘Uthman.”

The Companions’ Opinions about Him

It was authentically narrated that while Abu Bakr (May Allah be pleased with him) was dictating his will to ‘Uthman (May

Allah be pleased with him) concerning his successor, he mentioned the name of ‘Umar (May Allah be pleased with him) as a Caliph to succeed him, then Abu Bakr fainted, ‘Uthman (May Allah be pleased with him) wrote “‘Umar.” When Abu Bakr (May Allah be pleased with him) regained his consciousness, he asked: “What was written?” ‘Uthman (May Allah be pleased with him) said, “‘Umar.” Abu Bakr (May Allah be pleased with him) said, “Glory be to Allah Who has bestowed upon His servant.”

Mutarraf reported that he met ‘Ali (May Allah be pleased with him) who said to him:

“O Abu ‘Abdullah! What delayed you from us? Is it the love of ‘Uthman? If you agree to what I had said (regarding your love of ‘Uthman), you would be right, because he was the one who was the most ardent to maintain ties of kinship, and the most fearful of Allah .”

Ibn ‘Umar (May Allah be pleased with her) reported,

“During the lifetime of the Prophet (Peace and Blessings of Allah be upon him), we used to let the people choose between Abu Bakr, ‘Umar and ‘Uthman; and the people would choose Abu Bakr, ‘Umar and then ‘Uthman (May Allah be pleased with him).”

Ibn Sirin said,

“The most knowledgeable of them concerning the pilgrimage rituals was ‘Uthman (May Allah be pleased with him) and then Ibn ‘Umar (May Allah be pleased with him).”

When ‘Uthman (May Allah be pleased with him) was elected as the Caliph, Ibn Mas‘ud (May Allah be pleased with him) said,

“We have elected the best of those who are still alive, and we did not betray.”

‘Abdullah bin ‘Umar (May Allah be pleased with her) said,

“Three men of the Quraish are the most handsome, the noblest of character, and the shyest. If they tell you anything, they will tell you only the truth. If you speak to them, they will not lie to you. Those

are: Abu Bakr, ‘Uthman bin ‘Affan, and Abu ‘Ubaidah bin Al-Jarrah (May Allah be pleased with him).”

Masruq met Al-Ashtar and said to him, “Have you killed ‘Uthman?” He said, “Yes.” Masruq said, “By Allah, you have killed him yet he was always fasting and always in prayer.”

His Martyrdom

The enemies of ‘Uthman (May Allah be pleased with him) spread rumors and lies in order to turn the people against him. They accused him of favoring his relatives and said that he appointed them to the main public offices instead of other Companions of Allah’s Messenger (Peace and Blessings of Allah be upon him). They took advantage of ‘Uthman’s tolerant nature and his incessant efforts to satisfy his subjects instead of dealing with them harshly, ‘Abdullah bin Saba’ played the leading part in this conspiracy.

A group from Egypt came to ‘Uthman (May Allah be pleased with him) in Madinah complaining about their Amir ‘Abdullah bin Sa’d bin Abu Sarh. He received them and reached an agreement with them that the Amir would be deposed. He approved their suggestion of appointing Muhammad bin Abu Bakr, and issued the related decree.

They set out for their journey back to Egypt. On their way they found a youngster riding a camel and hitting it severely. They asked him what was the matter with him. The youngster said to them,

“I am the messenger of the Commander of the Faithful, and he has ordered me to go to the Amir of Egypt.”

When they searched him, they found a (forfeited) letter from ‘Uthman to Abdullah bin Sa’d bin Abu Sarh saying:

“If such and such come to you (referring to the group), kill them on the charge of forgery, discard their letter, and keep on your position until another notification reaches you.”

The group got frustrated and returned to Madinah. When they interrogated ‘Uthman (May Allah be pleased with him), he swore by Allah that he had never written the letter. Later on, it was proved that Marwan was the one who had forged the letter. When they asked ‘Uthman (May Allah be pleased with him) to hand over Marwan to them, he refused lest they should kill him. The group said,

“Either you hand him over to us or relinquish the Caliphate.”

On that, ‘Uthman (May Allah be pleased with him) refused, so they besieged him and tried to kill him. ‘Ali (May Allah be pleased with him) sent his two sons Al-Hasan and Al-Husain (May Allah be pleased with her) to defend him. Az-Zubair (May Allah be pleased with him) sent his son ‘Abdullah. Talhah (May Allah be pleased with him) and other Companions of the Prophet (Peace and Blessings of Allah be upon him) also sent their sons for the same purpose, but the rebels climbed the house wall. ‘Uthman (May Allah be pleased with him) was reciting the Qur’an that he loved so much. As he was reading

in calmness and tranquility, they killed him. He died with the Mushaf in his hands.

He was killed on 18 Dhul-Hijjah, in the year 35 AH, and was buried at Al-Baqi'. He was 82 years old.

4: 'Ali bin Abi Talib (May Allah be pleased with him)

Who was Given the Glad Tidings of Paradise

'Ali bin Abi Talib (May Allah be pleased with him) had a high status among the Companions of the Prophet (Peace and Blessings of Allah be upon him). He was one who was included in the Statement of Allah (SWT):

"...Allah wishes only to remove Ar-Rijs (evil deeds and sins) from you, O members of the family (of the Prophet (Peace and Blessings of Allah be upon him)), and to purify you with a thorough purification." (33:33)

'Ali bin Abi Talib (May Allah be pleased with him) was of noble lineage. His name is 'Ali bin Abi Talib bin Abdul Muttalib bin Hashim bin 'Abd Manaf (May Allah be pleased with him).

His father Abu Talib was not well off, and he had several children. Muhammad (Peace and Blessings of Allah be upon him) wanted to help his uncle, so he took 'Ali (May Allah be pleased with him) to live under his care while he was still a child. 'Ali (May Allah be pleased with him) was thus brought up in the house of Allah's Messenger (Peace and Blessings of Allah be upon him). 'Ali (May Allah be pleased with him) had a blood relation and relation through marriage with the Prophet (Peace and Blessings of Allah be upon him).

His father Abu Talib was one of the dignitaries of the Quraish. He played an important part in protecting Allah's Messenger (Peace and Blessings of Allah be upon him) in the beginning of his Message, and this action is still mentioned and appreciated.

The Quraish considered Abu Talib as a leader and chieftain. Everyone loved him and held him in great esteem, not only for his status among the Quraish, but also for the noble characteristics he showed such as generosity, justice and uprightness.

He was the only one, among the paternal uncles of the Prophet (Peace and Blessings of Allah be upon him), who shouldered the responsibility of protecting and supporting the Prophet (Peace and Blessings of Allah be upon him) against the arrogance and haughtiness of the Quraish.

When the deputy of the Quraish came to Abu Talib asking him to withdraw his protection to the Prophet (Peace and Blessings of Allah be upon him), he said,

“Indeed you have your own esteem, honor and status among us, and we have asked you many times to stop your nephew from abusing our forefathers, but you did not stop him. We cannot bear these insults against our forefathers and gods any more. You have to stop him from mocking our beliefs or we will fight you both until one of us shall perish.”

Abu Talib received the conclusive answer from the Prophet (Peace and Blessings of Allah be upon him):

“By Allah, O uncle! If they put the sun in my right hand and the moon in my left, and ask me to abandon this mission, I will not turn from it until Allah makes me victorious or I perish therein.”

Upon coming to know the persistence of the Prophet (Peace and Blessings of Allah be upon him), Abu Talib proclaimed his unyielding support to the Prophet (Peace and Blessings of Allah be upon him) saying to him this poetic verse:

*‘By Allah, they, all of them, will never touch you with harm,
even if I am buried dead in the sand.’*

One day, Abu Talib came to know that the polytheists of the Quraish had convinced some of the ignorant people to cast the dung and blood of an animal on the Prophet (Peace and Blessings of Allah be upon him) while he was prostrating at Ka‘bah. He took the Prophet (Peace and Blessings of Allah be upon him) and went to the dignitaries of Quraish and cried,

*“By Him in whom Muhammad believes, if any one of you
stands, I will kill him with my sword.”*

He started to take the dirt from the Prophet’s garment to throw it at them. No one could do anything to defend himself. The Quraish were assured that they would not be able to do anything to Muhammad (Peace and Blessings of Allah be upon him) as long as his uncle Abu Talib was alive.

Allah’s Messenger (Peace and Blessings of Allah be upon him) confessed his gratitude saying:

*“By Allah, the Quraish could do no harm to me until Abu
Talib’s death.”*

It is not strange then, if the progeny of such a man as Abu Talib, inherited some of his traits such as courage, firmness in truth and determination. And, so the proverb seems true: “Like father, like son.”

The nobility of his lineage does not stop at his father Abu Talib. It extended to his grandfather Lua’i. Is not Abdul Muttalib, the

Prophet's grandfather, a man of noble birth, a man of courage, generosity, justice and prudence? Was he not the master of Quraish who was nicknamed Shaybat-ul-Hamd ('the one having many good characteristics')?

One of the unforgettable deeds of Abdul Muttalib was when he ordered the re-excavation of the Zamzam Well after it had been covered.

Regardless of the many idols that surrounded the Ka'bah, Abdul-Muttalib believed that Allah was the only Creator and the only One Who disposes all affairs. This was clearly seen in the incident with Abrahah who had come to destroy the Ka'bah and had taken some camels from Abdul Muttalib. When Abrahah wanted to meet the leader of the Quraish, Abdul Muttalib demanded that he give him back his camels. Abrahah was taken by surprise. How could the leader of the Quraish ask for his own camels and neglect the affair of Ka'bah?

Abdul Muttalib gave him the conclusive answer,

"The camels are mine, and I am their owner. As for the Ka'bah, it belongs to Allah, and it is He Who protects it."

Besides his father, the mother of 'Ali (May Allah be pleased with him) was also of noble origin.

His mother was Fatimah bint Asad bin Hashim bin 'Abd Manaf bin Qusai (May Allah be pleased with her). The books of biography have her documented as a pure Hashimite, and she was one of the Emigrants who died during the lifetime of the Prophet (Peace and Blessings of Allah be upon him). This is the lineage of 'Ali (May Allah be pleased with him), and it is understandable that he possessed such noble characteristics due to his heritage.

His Birth

‘Ali (May Allah be pleased with him) was a Quraishite, both of his parents were also from the Quraish tribe. He was born 23 years before the emigration, and 10 years before the Prophet Muhammad (Peace and Blessings of Allah be upon him) was blessed with the revelation. He was born in Makkah, and his mother named him Haider (which means lion). The Prophet (Peace and Blessings of Allah be upon him) took him and cared for him to lighten the burden on his father who had many children. It is implicitly understood that Allah’s Messenger (Peace and Blessings of Allah be upon him) did this as a sign of gratitude to his paternal uncle, Abu Talib, who had cared for him during his childhood, and he was the best guardian after his father’s death. Thus ‘Ali (May Allah be pleased with him) was brought up under the care of Allah’s Messenger (Peace and Blessings of Allah be upon him).

His Acceptance of Islam

‘Ali (May Allah be pleased with him) was brought up in the house of the Prophet (Peace and Blessings of Allah be upon him), and he was affected by the noble characters around him. Due to this positive influence, he became a truthful and honest person. The Prophet (Peace and Blessings of Allah be upon him) was his role model and he picked up many of the Prophet’s habits. ‘Ali (May Allah be pleased with him) was impressed with the way the Prophet (Peace and Blessings of Allah be upon him) and his wife Khadijah (May Allah be pleased with her) prayed, so it was not long before he became a Muslim.

When the Prophet (Peace and Blessings of Allah be upon him) said to ‘Ali (May Allah be pleased with him): “I invite you to the religion of Allah (SWT). I invite you to worship Allah alone, to disbelieve in Al-Lat and Al-‘Uzza, and to denounce any partners with Allah (SWT).”,

‘Ali (May Allah be pleased with him) accepted Islam without hesitation, but he concealed it. He was fully convinced that Muhammad (Peace and Blessings of Allah be upon him) would not tell him lies or cheat him, especially since he loved him dearly and wished all the best for him. One day, the Prophet (Peace and Blessings of Allah be upon him) and ‘Ali (May Allah be pleased with him) were performing the prayer at a place called An-Nakhlah, when Abu Talib saw them. This was the first time Abu Talib realized that his son had accepted Islam.

The child was not afraid of what his father might do, and after he completed his prayer, he went to his father and said to him frankly,

“O father! I have believed in Allah, and in His Messenger (Peace and Blessings of Allah be upon him) and followed what he has brought.”

His father said to him,

“As for him (referring to Allah’s Messenger (Peace and Blessings of Allah be upon him)), he will never invite you to something unless it is good, so adhere to him.”

In this way, ‘Ali (May Allah be pleased with him) was brought up free from polytheism. He did not know or do what the people did around him outside of his Muslim family. He did not drink wine and remained chaste while others indulged in drinking and acted irrationally, causing havoc in the community. And he never prostrated to an idol. May Allah be pleased with him.

His Features

‘Ali (May Allah be pleased with him) was fair, wide-eyed and had a broad forehead. His hair was thick, both on his head and

in the beard area. When he became old, his hair turned gray, but he did not dye it.

He had a cheerful demeanor that matched his handsome face, and he was broad-shouldered. The muscles in his shoulders were like those of a lion's. His palms were thick and strong, so that he could throw a rider from his mount and seize a man in such a way that he could not breathe. He could single-handedly carry a heavy door that would require a band of men to carry it.

But 'Ali (May Allah be pleased with him) used his strength in the way of Allah for supporting His religion. How many strong men direct their strength in what is of no benefit? Physical strength helps us do good deeds like praying, fasting, doing acts of charity; so a good Muslim should strive to be physically fit.

His Marriage

'Ali (May Allah be pleased with him) lived in the house of the Prophet (Peace and Blessings of Allah be upon him) and saw Fatimah (May Allah be pleased with her), the daughter of the Prophet (Peace and Blessings of Allah be upon him). Just to look upon her brought comfort to 'Ali (May Allah be pleased with him). She was the Prophet's daughter, so she was naturally a shy, demure girl who won his favor.

For her merit, and out of his love and gratefulness to the Prophet (Peace and Blessings of Allah be upon him), 'Ali (May Allah be pleased with him) married Fatimah (May Allah be pleased with her). She was fifteen years old when he married her, and he was ten years older than she was. All 'Ali could offer for a dowry was his armor which he had sold for five hundred and eighty Dirhams. The Prophet (Peace and Blessings of Allah be upon him) gave his daughter an ordinary cot, a mattress stuffed with palm leaves, a water bag, two grinding stones and two earthen pitchers.

Although they were poor, ‘Ali (May Allah be pleased with him) and Fatimah (May Allah be pleased with her) were happy. They were given sons and daughters: Al-Hasan, Al-Husain, Muhsin, Zainab and Umm Kulthum (May Allah be pleased with him). She was his only wife until she died.

Glad Tidings of Paradise

There are many Ahadith (narrations) giving him the glad tidings of Paradise. His name was included in the famous Hadith narrated by Sa‘eed bin Zaid (May Allah be pleased with him) who narrated that the Prophet (Peace and Blessings of Allah be upon him) said:

“Abu Bakr is in Paradise. ‘Umar is in Paradise, ‘Uthman is in Paradise. ‘Ali bin Abi Talib is in Paradise. Talhah is in Paradise. Az-Zubair is in Paradise. Abdur-Rahman bin ‘Awf is in Paradise and Sa’d is in Paradise.”

Sa‘eed (May Allah be pleased with him) further said,

“And if you want me to name the other to you. I will tell you his name.” Then he named himself.

In another Hadith Abu Hurairah (May Allah be pleased with him) narrated that the Prophet (Peace and Blessings of Allah be upon him) was on Mount Uhud with Abu Bakr, ‘Umar, ‘Ali, ‘Uthman, Talhah and Az-Zubair (May Allah be pleased with him). The mountain quivered, whereupon Allah’s Messenger (Peace and Blessings of Allah be upon him) said:

“Be firm. Upon you there is but a Prophet, a truthful and martyrs.” (At-Tirmidhi)

In the ninth year after the migration to Madinah, the Prophet (Peace and Blessings of Allah be upon him) led an army to

Tabuk. He left ‘Ali behind as his deputy in Madinah in his absence. ‘Ali (May Allah be pleased with him) was not satisfied with this mission and wanted to join the army. He thought that being left behind would be shameful. The Prophet (Peace and Blessings of Allah be upon him) told him:

“Do you not like to be to me like Harun was to Musa?”

The Prophet (Peace and Blessings of Allah be upon him) further said to ‘Ali (May Allah be pleased with him):

“You are from me and I am from you.”

‘Umar (May Allah be pleased with him) said (about ‘Ali (May Allah be pleased with him)),

“Before Allah’s Messenger died, he had been pleased with him.” (Al-Bukhari)

The Prophet (Peace and Blessings of Allah be upon him) said to ‘Ali (May Allah be pleased with him):

“You are my brother in this life, and the life to come.”

His Courage

‘Ali (May Allah be pleased with him) cannot be mentioned without mentioning his matchless courage, which was his chief defining characteristic. So many of his actions were brave and marked by courage, which is why people easily associated the words 'brave' or 'courageous' with ‘Ali (May Allah be pleased with him).

He was not proud or haughty with regard to his courage, but he was aware of it. He used it for supporting good causes for Islam, and to fight oppression and falsehood.

There are many evidences of his courage. When the Prophet (Peace and Blessings of Allah be upon him) emigrated to Madinah, he slept in his bed in case the Quraish tried to kill him. He was his constant guard, ready to fight off any trespasser.

‘Ali (May Allah be pleased with him) was present in many battles in order to uphold the rights of the Muslim Ummah (nation) to believe and live in Islam. He was at Badr, Uhud and the Battle of the Trench, besides all the rest except the expedition of Tabuk, because Allah’s Messenger (Peace and Blessings of Allah be upon him) had asked him to stay behind with his family.

He was a brave combatant and an unequalled soldier who, if he fought a duel, always won. He was an expert fighter whose aim was perfect and powerful. He did not let injury stop him and he endured many injuries, but none was on his back.

In Badr, he killed his opponent in individual combat. He also killed several pagan heroes, and emerged as a hero many times. In the Battle of ‘Uhud, he killed a man from the enemy army who challenged him to individual combat. On the Day of the Trench, ‘Amr bin Abd Wudd, one of the heroes of Banu Aamir managed to cross the Trench that was dug around Madinah in response to the command of Allah’s Messenger (Peace and Blessings of Allah be upon him). Dressed in an iron armor, ‘Ali (May Allah be pleased with him) asked the Prophet (Peace and Blessings of Allah be upon him) to let him to duel with ‘Amr, but the Prophet (Peace and Blessings of Allah be upon him) said:

“He is ‘Amr, so avoid him.”

‘Amr challenged again inciting the Muslims by saying,

“Is there not a man to duel? Where is the Paradise that you babble about, and the admittance of a martyr to it?”

‘Ali (May Allah be pleased with him) asked for permission once again, and the Prophet (Peace and Blessings of Allah be upon him) said:

“He is ‘Amr.”

‘Ali (May Allah be pleased with him) said,

“What if he is ‘Amr?”

So, the Prophet (Peace and Blessings of Allah be upon him) permitted him.

‘Ali (May Allah be pleased with him) said to ‘Amr,

“O ‘Amr! You have intended that no one invites you to two choices of praiseworthy qualities except you choose one of them?”

‘Amr said, “Yes.”

‘Ali (May Allah be pleased with him) said,

“Then, I invite you to believe in Allah and His Messenger, and to accept Islam.”

He said, “I am in no need of them.”

‘Ali (May Allah be pleased with him) said,

“Then, I invite you to duel.”

‘Amr said,

“Indeed, they are your uncles, those who are older than you, because of this I hate to kill you.” ‘Ali (May Allah be pleased with him) said,

“But I do not hate to kill you.”

At this, ‘Amr became angry, and drew his sword to stab ‘Ali (May Allah be pleased with him). ‘Ali (May Allah be pleased with him) resisted it with his armor, but the strike cut his armor and reached his head, thereby injuring him.

‘Ali replied with a powerful strike to his neck, sending his blood pouring forth profusely until he fell with a thud to the earth. When the Muslims came to know that ‘Ali (May Allah be pleased with him) had killed ‘Amr, they uttered the Takbir (Allahu Akbar) and glorified Allah (SWT).

In all other battles, ‘Ali (May Allah be pleased with him) proved to be the man whom the Prophet (Peace and Blessings of Allah be upon him) and the Muslims could rely upon. His bravery earned him the title of ‘Lion of Allah.’

His Modesty

Despite his courage, power and noble lineage, ‘Ali (May Allah be pleased with him) was modest. Pride was something that never made its way into his heart. How could he be otherwise while he was reared in the Prophet’s house, absorbing the most excellent values of human character?

He also worked with his hands, and did not grumble about earning very little wages for such a work, even if it only brought him enough dates to sustain him or enable him to perform the necessary acts of worship.

The following story is another evidence of his modesty. Once he said,

“One day in Madinah, I felt hungry, so I went out to the outskirts searching for work. There I came upon a woman who had piled dust, and wanted to add water to it. So, I made a contract with her, to fetch a bucket of water for one dried date. I brought sixteen buckets until my hands became sore. Then I came to her and said, ‘That is enough,’ and stretched out my hands. The woman counted out sixteen dates. I went to the Prophet (Peace and Blessings of Allah be upon him) and told him what I had done, and he ate with me.”

When he was elected the Caliph of the Faithful, he used to walk in the marketplace guiding the lost, and commanding the people to fear Allah (SWT), reciting this Verse:

“The home of the Hereafter, We shall assign to those who rebel not against the truth with pride and oppression, and the [good] end is for the pious.” (28:83)

When he was appointed the Caliph, a man saw him carrying dried dates, he said to him,

“Let me carry it, O Commander of the Faithful!”

‘Ali (May Allah be pleased with him) said,

“The one supporting his sons should carry for them.”

Neither his status as the cousin of Allah’s Messenger (Peace and Blessings of Allah be upon him) nor being his son-in-law, nor his being the Caliph prevented him from being modest rather than proud. So, Allah (SWT) raised his rank; since whoever is modest, Allah (SWT) raises his rank. Allah raised his rank in the hearts of the people out of love for him and raised

his rank through the good mention of him until the Day of Judgment.

His Asceticism

Just as ‘Ali (May Allah be pleased with him) absorbed modesty from Allah’s Messenger (Peace and Blessings of Allah be upon him), he absorbed asceticism from him as well.

Modesty is the absence of pride. The pure Muslim belittles the significance of the delights offered in the material life. He is happy earning an honest living and earns his money righteously. Being modest means not wasting one’s money on material things one does not need.

This is like the parable of a wayfarer who sat under the shade of a tree and then moved on. The words of Allah’s Messenger (Peace and Blessings of Allah be upon him):

“Be in life as a stranger or as a wayfarer.”

So, this life is like a single night that passes very quickly or an afternoon that slips by rapidly. Its delights are passing, and the bliss received from them is temporary and small in comparison to doing real things for Allah (SWT), like upholding Islamic virtues.

He used to address this life as saying,

“O life! Tempt someone else.”

His modesty urged him one day to ride a donkey letting his legs dangle by the side, and saying,

“I am he who despises this worldly life.”

He used to patch his clothes, and it was said to him,

“Why do you patch your shirt up, O Commander of the Faithful?”

He said,

“(I do that) so that my heart feels modest, and the believers take it as an example.”

He said,

“I fear for you two things most: prolonged hope and satisfying one’s desires.”

He said,

“Indeed, this life is fading while the Hereafter is coming rapidly. Each one of them has its sons. So, be of the sons of the Hereafter and be not of the sons of this life. Today you can perform deeds without accountability, but on the forthcoming Day there is accountability without any chance of doing deeds.”

His Reliance on Allah (SWT)

‘Ali’s dependence on Allah (SWT) was tremendous. Sincere belief makes a person fear only Allah . Allah ordains whatever will happen, so it is best to realize this and know that if we follow His way, we will be safe.

Yahya bin Murrah said,

‘Ali bin Abi Talib (May Allah be pleased with him) went to the mosque to perform the voluntary night prayer. After he finished his prayer, he came to us and asked, “Why are you standing here?’ We said,

“To guard you.” He said, “Against the dwellers of the heavens or the dwellers of the earth?” We said, “Against the

dwellers of the earth.” He said, “Nothing happens on the earth unless it has been decreed in the heavens. Everyone has two assigned to protect and guard him until his destiny ends. Then, angels abandon him.”

His Knowledge

‘Ali (May Allah be pleased with him) was one of the most profoundly knowledgeable and wise Companions. Anas (May Allah be pleased with him) narrated that the Prophet (Peace and Blessings of Allah be upon him) said to his daughter Fatimah (May Allah be pleased with her):

“I have given you in marriage to the most intelligent, and the earliest who accepted Islam, and the most knowledgeable.”

‘Ali (May Allah be pleased with him) said about himself,

“By Allah, there is not a single Verse revealed that I did not know its subject or incident. Indeed, Allah has bestowed on me a committing heart and a fluent tongue.”

‘Umar (May Allah be pleased with him) said,

“I seek refuge in Allah from a problem (that occurs) while Abul Hasan (‘Ali) is away.” His son Al-Hasan (May Allah be pleased with him) said about him when he was killed,

“Indeed, neither the one who precedes him nor those to come after him will outstrip him in knowledge.”

Love of Allah's Messenger (Peace and Blessings of Allah be upon him) for Him

'Ali (May Allah be pleased with him) was one of the most beloved and the nearest to the heart of Allah's Messenger (Peace and Blessings of Allah be upon him). He was his cousin, was raised by him, and grew up under his guardianship. This love grew stronger day by day. As a confirmation of this love, he offered him his daughter to marry.

Allah's Messenger (Peace and Blessings of Allah be upon him) mentioned 'Ali (May Allah be pleased with him) in his Ahadith numerous times, and in all of them, one senses the love he had for him.

Allah's Messenger (Peace and Blessings of Allah be upon him) said:

"Whoever I am patron to, 'Ali is patron to also."

He (Peace and Blessings of Allah be upon him) said to him one day:

"You are to me like Harun (Aaron) was to Musa (Moses) except there will be no Prophet after me." On the day of

Khaybar, he (Peace and Blessings of Allah be upon him) said:

"Tomorrow, I shall give the banner to a man that loves Allah and His Messenger. And Allah and His Messenger love him, and Allah will give him victory."

The following day, all the Companions longed to have it.

Allah's Messenger (Peace and Blessings of Allah be upon him) said:

"Where is 'Ali bin Abi Talib?"

They said, "He is suffering from an ailment of the eyes."

'Ali (May Allah be pleased with him) came, and Allah's Messenger (Peace and Blessings of Allah be upon him) put some of his saliva in his eyes, and they healed. Then, he gave him the banner."

In the above mentioned Hadith, Allah's Messenger (Peace and Blessings of Allah be upon him) proclaims his love for 'Ali (May Allah be pleased with him).

On the day of Fatimah's marriage, Allah's Messenger (Peace and Blessings of Allah be upon him) said:

"As for me, I have spared no effort to give you in marriage to the one most beloved to me among my household."

Appraisals of Him

There are many sayings about 'Ali (May Allah be pleased with him) that affirm his love and status in the hearts of the Companions. Their esteem and respect for his status was obvious, as can be realized from the sermon delivered by Al-Hasan bin 'Ali (May Allah be pleased with him) after the death of 'Ali (May Allah be pleased with him) in which he said,

"Yesterday, a man passed away whom neither those who preceded him nor those who will come after him will surpass in knowledge. Allah's Messenger (Peace and Blessings of Allah be upon him) would appoint him the commander and give the banner to him. He left neither

yellow (meaning gold) nor white (meaning silver) except seven hundred Dirhams which he saved from his stipend to have a servant for his household.”

Sa‘eed bin Amr bin Al-‘Aas (May Allah be pleased with him) said,

“Indeed, ‘Ali was an authority in knowledge, and he was sociable with the people. He always gave Islam priority. He had a special relation with Allah’s Messenger (Peace and Blessings of Allah be upon him) through marriage, and he had a profound knowledge of the Sunnah. He was the succor in war and always gave when asked.”

Dirar bin Damrah Al-Kinani (May Allah be pleased with him) said to Mu‘awiyah when he asked him to describe ‘Ali (May Allah be pleased with him),

“By Allah, he had a vision and a mighty power. He had the ability to distinguish right from wrong, and he judged people and situations with justice. Knowledge permeated him, and his speech indicated his wisdom. He disdained the worldly life and left comfort in the night for worship. If we came to him, he would draw us near to him. If we asked him, he would answer us. Despite our nearness to him and his nearness to us, we would not dare speak to him due to our awe of him. When he smiled his teeth were like pearls.”

Abu Turab

Abu Turab was one of the most beloved names to ‘Ali (May Allah be pleased with him). He was pleased whenever he was called therewith. There was a story behind that name:

Allah's Messenger (Peace and Blessings of Allah be upon him) once came to the house of Fatimah s but he did not find 'Ali (May Allah be pleased with him) there. He said: "Where is your husband?" Fatimah (May Allah be pleased with her) said, "We exchanged some words with each other and I became angry, so he went out and did not take a nap here." He said to a man: "Go and look for him." The man came and said, "O Allah's Messenger! He is sleeping in the mosque." Allah's Messenger (Peace and Blessings of Allah be upon him) went to the mosque where he found him sleeping while his garment had fallen from his side and it was covered with dust. Allah's Messenger (Peace and Blessings of Allah be upon him) removed the dust from it while saying: "Get up Abu Turab. Get up Abu Turab." (Abu Turab means 'the father of dust'.)

His Martyrdom

'Ali (May Allah be pleased with him) was assassinated by one of Al-Khawarij (those who rebelled against 'Ali (May Allah be pleased with him)). Al-Khawarij were warriors on the side of 'Ali (May Allah be pleased with him) on the Day of Siffin. When the soldiers of Mu'awiyah (May Allah be pleased with him) raised Al-Mushaf (the Noble Qur'an) requiring arbitration (it was a maneuver from their side), they (Al-Khawarij) fought against him under the pretext that 'Ali (May Allah be pleased with him) had accepted the arbitration, which was a major sin. They gave a verdict that the one committing a major sin becomes an unbeliever, hence he should be killed, and so they decided to kill him.

Al-Hasan bin 'Ali (May Allah be pleased with her) narrated what happened that night and said,

"I went out the day before ['Ali (May Allah be pleased with him) was killed], while the Caliph of the

*Faithful (his father ‘Ali (May Allah be pleased with him)) was performing the prayer. He said to me,
 “Dear son! I spent the last night intending to wake my household, since it was the night before the seventeenth day of Ramadan but I was overtaken by sleep. I saw
 Allah’s Messenger (Peace and Blessings of Allah be upon him) in a dream. I said, “O Messenger of Allah! I have suffered crookedness and contention.’ He (Peace and Blessings of Allah be upon him) said: ‘Invoke Allah against them.’ I said, ‘O Allah! Grant me (companions) better than them. And grant them a ruler more evil than me.’”*

In the morning, Ibn An-Nabbah came and called for the prayer. So, ‘Ali (May Allah be pleased with him) went out. Two men met him; the first man’s strike hit the door, and the other man’s hit his head.

Ja‘far bin Muhammad narrated on the authority of his father that ‘Ali (May Allah be pleased with him) used to carry a short stick to wake the people for the prayer therewith. When Ibn Muljam hit him, ‘Ali (May Allah be pleased with him) said,

“Give him food and drink. If I live, I will either kill him or pardon him. If I die, kill in the manner he killed me. Indeed Allah does not like transgressors.”

‘Ali (May Allah be pleased with him) stayed alive Friday, Saturday, and died on Sunday night (eleven days before the end of Ramadan). Ja‘far bin Muhammad narrated on the authority of his father:

“Al-Hasan performed the funeral prayer for his father ‘Ali (May Allah be pleased with him) who was buried in Al-Kufah near the ruler’s headquarters. The grave was concealed lest Al-

Khawarij would exhume it. He died at the age of sixty-three or sixty-four years.”

In this way, ‘Ali (May Allah be pleased with him) was killed while passing his life struggling in the way of Allah (SWT). He lived his life as a truthful worshipper and a patient warrior. He lived an exemplary life and he died a martyr.

5: Talhah bin ‘Ubaidullah (May Allah be pleased with him)

Who was Given the Glad Tidings of Paradise

His Name

His name was Talhah bin ‘Ubaidullah bin ‘Uthman bin ‘Amr bin Ka‘b bin Taim bin Murrah bin Ka‘b bin Lua‘i bin Ghalib Al-Quraish At-Taimi (May Allah be pleased with him). His nickname was Abu Muhammad and he was from among the first eight persons who accepted Islam. His lineage meets with Abu Bakr (May Allah be pleased with him) at Ka‘b bin Sa‘d.

His Mother

As-Sa‘bah bint Abdullah bin Abbad bin Malik, the sister of Al-‘Ala’ bin Al-Hadhrani. Allah had guided her to Islam.

He was known by this name, Talhah, in the pre-Islamic period and also after Islam. Allah’s Messenger (Peace and Blessings of Allah be upon him) titled him Talhat-ul-Khair (Talhah ‘the generous’), Talhat-ul-Fayyadh (Talhah ‘the bountiful’), and Talhat-ul-Jood (Talha ‘the generous’).

Undoubtedly, the numerous titles of Talhah show us the favor he enjoyed. Each title shows a specific virtue, and he was wholly virtuous.

His Features

Allah does not judge the people on the criterion of their bodies or wealth or material status. He judges according to their piety, sincerity and adherence to Islam. Allah (SWT) says:

“O mankind! We have created you from a male and a female, and made you intonations and tribes, that you may know one another. Verily, the most honorable of you with Allah is that (believer) who has At-Taqla [i.e. he is one of the Muttaqla (the pious)]. Verily, Allah is All-Knowing, All-Aware.”
(49:13)

The Prophet (Peace and Blessings of Allah be upon him) said:

“Indeed, Allah does not look at your figures or wealth but looks at your hearts and deeds.”

We mention here the physical appearance of a prominent Companion so that you might imagine him. Thus, when you read his biography, you might get a feel for him, what he looked like in his moments of pleasure or sadness. We will be able to imagine him in these situations: when he was angry, satisfied, during his travel, when he was still, and on the battlefield as he fought in the way of Allah (SWT).

He was black in complexion with thick but straight hair. He was handsome, and he walked with a quick stride. He did not dye his gray hair.

His Acceptance of Islam

When Talhah (May Allah be pleased with him) reverted to Islam, he was one of the best Muslims. He was one of the strongest in religion, and one of the most sincere to Allah and His Messenger (Peace and Blessings of Allah be upon him).

Let us hear him narrating the cause of his conversion to Islam. He said,

I went to the market in Basrah where I found a monk in his synagogue. He was asking the people of this season (meaning

the pilgrims), “Is there anybody among you from the people of Al-Haram (Makkah)?”

I said, “Yes.”

The Christian monk said, “Has Ahmad appeared?”

I said, “Who is Ahmad?”

The monk said, “Ibn Abdullah bin Abdul Muttalib who the Scriptures foretold, this is the month when he will appear. He is the last of the Prophets. He will appear in Al-Haram and migrate to a land that is swampy, rocky and has date palms. Be careful lest anyone should precede you in following him.”

Talhah (May Allah be pleased with him) said,

The news was very interesting, and affected me greatly, so I went out quickly until I reached Makkah. A group of young men were walking alongside the road outside of Makkah and were chatting. They were listening to the songs of the trade caravans heading to Makkah, and they saw under the blanket of darkness, a caravan slowly coming closer on the way back from Syria. To their surprise, when I stepped down from my camel, and ran toward them to greet them, I hastily asked if they had any news from Makkah.

They said, “Yes,” and divulged that the city was in turmoil as Muhammad (Peace and Blessings of Allah be upon him), the honest and trustworthy, alleged that he had been sent by Allah to deliver the final revelation that would complete His religion. He called people to abandon the worship of inferior dead things like stone idols, and directed people to pray to the One Allah Who is the Creator of all living things, the planets, the sun, the moon and the oceans. Muhammad (Peace and Blessings of Allah be upon him) told them to be kind to their slaves and to

stop fighting each other. These words touched me and I immediately inquired whether anyone of the Quraish tribe believed in him. They told me that Ibn Abi Quhafah (May Allah be pleased with him) followed him, and they also had believed in him. I directly vowed that I would follow Muhammad (Peace and Blessings of Allah be upon him) and defend the Message he had brought from Allah (SWT). I told the group that he was a true Messenger from Allah (SWT).

I went out directly until I came to Abu Bakr (May Allah be pleased with him), and told him the story and asked him to take me to the Prophet (Peace and Blessings of Allah be upon him), where I could proclaim my acceptance of Islam.

Talhah (May Allah be pleased with him) was a man of wisdom to whom the truth was more important than anything else. He realized that a man of that caliber could never be an imposter, falsely claiming that he had received revelation from Allah (SWT). He was one of those whom Abu Bakr (May Allah be pleased with him) brought to Allah's Messenger (Peace and Blessings of Allah be upon him) where they proclaimed the Testimony of Faith:

“None has right to be worshipped but Allah, and Muhammad is the Messenger of Allah.”

‘A’ishah (May Allah be pleased with her) said,

“Indeed, after Abu Bakr (May Allah be pleased with him) had accepted Islam, he brought ‘Uthman bin ‘Affan, Talhah, Ibn Madh’un, Abu ‘Ubaidah, Abdur-Rahman bin ‘Awf and Abu Salamah at AlArqam where they proclaimed their acceptance of Islam.”

The Emigration

The situation in Makkah was very hard for the Prophet (Peace and Blessings of Allah be upon him) and other Muslims. The Prophet (Peace and Blessings of Allah be upon him) spent thirteen years calling people to Islam. Few people were brave enough to outwardly show their acceptance of Islam due to the Quraish, who did everything to prevent any contact between the Prophet (Peace and Blessings of Allah be upon him) and members of the tribes who visited Makkah for pilgrimage or trading. The Muslims were constantly subjected to harassment and cruel treatment. This prevented Islam from spreading faster. The Prophet (Peace and Blessings of Allah be upon him) was often filled with sorrow for the conditions of his Companions, and told them to seek refuge at places other than Makkah. He secretly contracted a pledge of protection with some chiefs in Madinah and instructed his Companions to migrate there where they could find help and safety.

Talhah (May Allah be pleased with him) was one of the wealthy and respectable members of the society. The pagan Makkans assigned some people to harass him.

Talhah (May Allah be pleased with him) was always traveling outside of Makkah, and he was outside of Makkah when the Prophet (Peace and Blessings of Allah be upon him) and Abu Bakr (May Allah be pleased with him) migrated to Madinah. He was passing near Madinah on his way back from Syria with a trade caravan that he saw all the inhabitants of the town camping outside of Madinah. He knew that it was not the time for any festival. He inquired about the event and was told that the inhabitants of the town were waiting for the arrival of the Prophet (Peace and Blessings of Allah be upon him). Talhah (May Allah be pleased with him) immediately left for Makkah to meet the Prophet (Peace and Blessings of Allah be upon him) on the way before his arrival to Madinah.

At a place near Madinah, he met them and told the Prophet (Peace and Blessings of Allah be upon him) how anxious the people of Madinah were to meet him. He gave the Prophet (Peace and Blessings of Allah be upon him) and Abu Bakr (May Allah be pleased with him) new clothes to wear when they entered the city, and continued his trip to Makkah. Talhah (May Allah be pleased with him) resumed his journey to Makkah because he had brought with him goods from Syria for some merchants. He delivered all the goods in his custody to the people for whom he had brought them, and left the city with his family under the cover of darkness to Madinah.

Upon arriving in Madinah, Talhah (May Allah be pleased with him) continued to sacrifice what he had for the sake of Islam, and did his best to spread the message of Islam.

Glad Tidings of Paradise

Talhah bin ‘Ubaidullah (May Allah be pleased with him) was one of the Companions who were given the glad tidings of Paradise for his truthfulness, piety, pure belief, forbearance against the polytheists and his struggle in the cause of Allah . Undoubtedly, he deserves a great reward and the dwelling in the Garden whose width is equal to the Heavens and Earth, for Allah (SWT) says:

“Is there any reward for good other than good?” (55:60)

Narrated Sa‘eed bin Zaid (May Allah be pleased with him) that Allah’s Messenger (Peace and Blessings of Allah be upon him) said:

“Ten are in Paradise: Abu Bakr is in Paradise, ‘Umar is in Paradise, ‘Uthman, ‘Ali, Az-Zubair, Talhah, Abdur-Rahman bin ‘Awf, Abu ‘Ubaidah bin Al-Jarrah, and Sa’d bin Abu Waqqas.”

Sa‘eed (the narrator) counted them as only nine, and kept silent about the tenth. The people said,

“We ask you to tell us who the tenth is, O Abul-A‘war (the father of the one-eyed).”

He said,

“Since you have asked me by Allah, Allah’s Messenger (Peace and Blessings of Allah be upon him) said: ‘And Abul A‘war (referring to himself) is in Paradise.’”

In another Hadith narrated by Abu Hurairah (May Allah be pleased with him),

Once, Allah’s Messenger (Peace and Blessings of Allah be upon him), Abu Bakr, ‘Umar, ‘Ali, ‘Uthman, Talhah and Az-Zubair were on Mount Uhud and it moved. Thereupon, Allah’s Messenger (Peace and Blessings of Allah be upon him) said:

‘Be firm. There is only a Prophet, a truthful one, and a martyr on you.’

That was another glad tiding for them because all of the Prophets, the truthful, and martyrs are in Paradise. They are in the highest ranks of it, in accordance with the Statement of Allah Who says:

“And whoso obeys Allah and the Messenger (Muhammad (Peace and Blessings of Allah be upon him)), will be in the company of those on whom Allah has bestowed His Grace, of the Prophets, the Siddiqun (those followers of the Prophets who were first and foremost to believe in them, like Abu Barks-Siddiq (May Allah be pleased with him)) the martyrs and the righteous. And how excellent these companions are!”(4:69)

When you read the biography of Talhah (May Allah be pleased with him), you will come to know the cause of his reaching this high status. His sole aim in this life was Paradise – it was not the temporary pleasures found in this material life. His aim was the Hereafter, not the perishable life. Thus, what he sincerely intended was given to him.

Talhah (May Allah be pleased with him), the Brave Hero

The Day of Badr

Talhah (May Allah be pleased with him) did not witness Badr because he was not in Madinah at the time. Had he been there, he would have been one of the horsemen of that day. He was in Syria at that time and went to Allah's Messenger (Peace and Blessings of Allah be upon him) after he had returned victorious from Badr.

Talhah (May Allah be pleased with him) asked Allah's Messenger about his share in the spoils of war. Allah's Messenger (Peace and Blessings of Allah be upon him) said: "You have your share."

He further said, "And my reward (meaning the reward in the Hereafter)?"

Allah's Messenger (Peace and Blessings of Allah be upon him) said: "You have a reward as well."

For this reason, Talhah (May Allah be pleased with him) was counted among Al-Bari (the people who witnessed the Battle of Badr).

There is a narration stating that Allah's Messenger (Peace and Blessings of Allah be upon him) had sent Talhah and Sa'd bin

Zaid (May Allah be pleased with her) to Syria as scouts. They returned to Madinah on the Day of Badr, so Allah's Messenger (Peace and Blessings of Allah be upon him) allocated for each of them their due shares. Thus, they were considered as participants in the Battle of Badr.

The Day of Uhud

The Day of Uhud was named 'the day of Talhah bin 'Ubaidullah' because of his daring fighting and his defense of Allah's Messenger (Peace and Blessings of Allah be upon him). The Day of Uhud was an unforgettable situation, and it was narrated that whenever the Day of Uhud was mentioned, Abu Bakr (May Allah be pleased with him) would say, "That was the day of Talhah."

Pledge of Death

Talhah (May Allah be pleased with him) defended Allah's Messenger (Peace and Blessings of Allah be upon him) fearlessly on that day. He fought until his many wounds weakened him. A group of Companions of the Prophet (Peace and Blessings of Allah be upon him) pledged to sacrifice their lives defending Allah's Messenger (Peace and Blessings of Allah be upon him) when some Muslim combatants retreated. Some of them were killed. Among the group that pledged to defend Allah's Messenger (Peace and Blessings of Allah be upon him) were Abu Bakr, 'Umar, Az-Zubair, Talhah, Sa'd, Sahl bin Hunaif and Abu Dujanah (May Allah be pleased with him).

'A'ishah and Umm Ishaq (May Allah be pleased with her), the two daughters of Talhah (May Allah be pleased with him) said,

"Our father received 24 wounds on the Day of Uhud. His skull was fractured too."

It is narrated that when some Muslims retreated, Talhah (May Allah be pleased with him) was the one who pledged to defend Allah's Messenger (Peace and Blessings of Allah be upon him). Malik bin Zuhair, a polytheist, shot an arrow at the Prophet (Peace and Blessings of Allah be upon him), and Talhah (May Allah be pleased with him) took the arrow at his hand to protect the face of the Prophet (Peace and Blessings of Allah be upon him). In doing so, his little finger was paralyzed. It is narrated that when Talhah (May Allah be pleased with him) had received the stab, he said,

“Hass, Hass.”

On this occasion, Allah's Messenger (Peace and Blessings of Allah be upon him) said:

“Had he said, “In the Name of Allah”, he would have entered Paradise while the people were looking at him.”

Narrated Qais bin Abi Hazim (May Allah be pleased with him),

“I saw Talhah's paralyzed hand with which he had protected the Prophet (from the arrow).” (AlBukhari)

Talhah (May Allah be pleased with him) attained Good Deeds

On the Day of Uhud, Allah's Messenger (Peace and Blessings of Allah be upon him) bestowed the title Talhat-ul-Khair (Talhah 'the generous') on Talhah t, as he deserved it.

Abdullah bin Az-Zubair (May Allah be pleased with her) said that he had heard Allah's Messenger (Peace and Blessings of Allah be upon him) saying on that day:

“Talhah deserves recognition and honor for what he did on the Day of Uhud.”

Abdullah bin Az-Zubair (May Allah be pleased with her) further said,

“The Prophet (Peace and Blessings of Allah be upon him) was wearing two armors on the Day of Uhud, and when he tried to climb a rock, he could not. Talhah (May Allah be pleased with him) knelt and waited until Allah’s Messenger (Peace and Blessings of Allah be upon him) finally climbed the rock.”

Abdullah bin Az-Zubair (May Allah be pleased with her) said that he had heard Allah’s Messenger (Peace and Blessings of Allah be upon him) saying: “Talhah has done well.”

Talhah (May Allah be pleased with him) was the One Who fulfilled His Obligation

Talhah (May Allah be pleased with him) narrated that Allah’s Messenger (Peace and Blessings of Allah be upon him) described him as one of those who ‘Qadha Nahbahu’. The words ‘Qadha Nahbahu’ have various interpretations: They refer to one who fulfills his promise, the one who is martyred in the way of Allah (SWT), and the one who fulfills his vows.

He said,

The Companions of Allah’s Messenger (Peace and Blessings of Allah be upon him) said to a Bedouin, “Ask Allah’s Messenger (Peace and Blessings of Allah be upon him) about him who ‘Qadha Nahbahu.’”

The Bedouin asked him, but Allah’s Messenger (Peace and Blessings of Allah be upon him) did not answer him. I was

standing near the door of the mosque wearing a green dress, when Allah's Messenger (Peace and Blessings of Allah be upon him) saw me, he said: "Who is the one who asks about the one who Qadha Nahbahu?"

The Bedouin said, "I am, O Messenger of Allah!"

He said: "This is one of those who 'Qadha Nahbahu'."

It is narrated that when Allah's Messenger (Peace and Blessings of Allah be upon him) returned from Uhud, he mounted the pulpit, praised Allah (SWT), and consoled the Muslims for their martyrs and gave them all good tidings of the great rewards. He then recited the Verse:

"Among the believers and men who have been true to their covenant with Allah [i.e., they have gone out for Jihad (armed struggle) and showed not their backs to the disbelievers]; of them have fulfilled their obligations (i.e., have been martyred); and some of them are still waiting, but they have never changed (i.e., they never proved treacherous to their covenant which they concluded with Allah) in the least." (33:23)

When Allah's Messenger (Peace and Blessings of Allah be upon him) was asked about him who was 'Qadha Nahbahu' Allah's Messenger (Peace and Blessings of Allah be upon him) said: "This is one of them," and looked at Talhah (May Allah be pleased with him).

Talhah (May Allah be pleased with him) was one of those who pledged to fight unto death on the Day of Uhud to protect Allah's Messenger r, and he fulfilled his promise and met his vow. He did not back down, not even while death and slaughter was all around him. He received 24 wounds on the day and one of his fingers was paralyzed.

Talhat-ul-Fayyad (Talhah ‘the bountiful’)

As we have read, Talhah (May Allah be pleased with him) had many titles, and do you know who gave him those titles? The Prophet (Peace and Blessings of Allah be upon him) gave him all of these titles, and each title signifies a special virtue that belonged to Talhah (May Allah be pleased with him). How special it must have been to have made such a good impression on the Prophet (Peace and Blessings of Allah be upon him), that he assigned these names especially for him!

Talhat-ul-Fayyad (Talhah ‘the bountiful’) is one of the titles bestowed on him by Allah’s Messenger (Peace and Blessings of Allah be upon him).

His son Musa narrated,

Indeed, Talhah slaughtered a Jazur (a she-camel that can be slaughtered) and dug a well on the day of Dhi Qirad, and served food and drink to them. Thereupon Allah’s Messenger (Peace and Blessings of Allah be upon him) said:

“O Talhat-ul-Fayyad (Talhah ‘the bountiful’).”

So, he was so named.

His Generosity and Spending in the Way of Allah (SWT)

Talhah (May Allah be pleased with him) was known to be full of munificence (generous). When he gave, he gave what he could most afford. He gave to anyone who asked and who seemed in need. Generous people usually have abundant virtues of goodness. They are people who care about others around them and so they are not selfish. Generosity dwells in souls that

love goodness, and are filled with good intentions and care for their fellow human beings.

The generous are loved by Allah and His creation. There were many situations that show the generous spirit of Talhah, but for this purpose, we will only enumerate a few important ones:

Honoring the Ties of Kinship

A Bedouin came to Talhah (May Allah be pleased with him) and asked him for a loan. Talhah (May Allah be pleased with him) said to the Bedouin,

“This is a blood relationship nobody before you asked me. I have a piece of land for which ‘Uthman (May Allah be pleased with him) offered me 300,000. If you will take it, I will sell it to ‘Uthman (May Allah be pleased with him) and give the price to you.”

The Bedouin said, “I wish to have the price.” So, he sold it to ‘Uthman (May Allah be pleased with him) and paid the Bedouin the price.

Generosity and Geniality

One day, Talhah (May Allah be pleased with him) wore a valuable cloak, a man saw it and managed to take it from him. The people gathered to retrieve it for Talhah t, but he said to them, “Give it back to him.”

When the man saw Talhah (May Allah be pleased with him), he got embarrassed and gave the cloak to him. Talhah (May Allah be pleased with him) said to the man,

“Take it. May Allah bless you with it. I feel shy lest a man should lose hope in me and I dismay him.”

This story illustrates clearly many wonderful things about Talhah (May Allah be pleased with him). His bashfulness, his affability, his tolerance and his pardon. It shows how the generous person is a person of strength and worthy of respect and love. A good man, a noble man, must first be generous and kind to people.

Charity and Joining the Ties of Kinship

Muhammad bin Ibrahim said,

“Talhah (May Allah be pleased with him) used to earn about 400,000 to 500,000 Dinars from Iraq, and about 100,000 Dinars from Ash-Sharah. He helped poor people from Banu Taim (his tribe).”

He helped people to marry by helping them to pay off their debts. He used to give ‘A’ishah, his daughter, 10,000 Dirhams every year, plus he paid 30,000 Dirhams to (his daughter) Subayhah.

Benevolence and Brotherhood

As a successful merchant with uncorrupt intentions, he gained a lot of wealth. From this wealth, he supported all of his relatives and friends. He tried not to overlook anyone in need. He not only gave them money, but he helped them pay off their debts. His wife Su‘da bint ‘Awf Al-Murriyyah narrates,

One day I entered on Talhah (May Allah be pleased with him) and asked him, ‘What is wrong with you? I fear maybe I have done something wrong?’ He said, “By Allah, no! You are the best wife for a Muslim. But, I have some money that concerns me.’ I said, ‘What is the matter? Why don’t you get rid of it? You have your people.’ He said, ‘Summon my people’ and then he started giving away whatever was in his hand. By midnight

Talhah (May Allah be pleased with him) had distributed everything he had, and that helped him have a good night's sleep.

His wife further said,

I asked the trustee, "How much did he give?" He said, "400,000."

This narration shows his great generosity. We should remind ourselves how often Allah (SWT), in the Glorious Qur'an tells us to give in charity, and we would do well to remember the Day that is described as:

"The Day when neither wealth nor sons shall avail." (26:88)

His Impartiality

Talhah (May Allah be pleased with him) was looked at by all the Prophet's Companions as an example of high morals and virtues. He certainly was eminent in both respects.

The true believer deals impartially with everyone, and he does not spend a lot of time figuring out who is deserving or who is not, he just gives where he sees there is a genuine need. In the Qur'an, we are told to look out for our families, and the community at large thereafter, giving in Zakat (obligatory poor-due) every year.

A man came to Talhah (May Allah be pleased with him) and said,

"Have you seen that Yemeni who knows the Hadith better than you? We hear from him what we do not hear from anyone else." (The man was referring to Abu Hurairah (May Allah be pleased with him)).

Talhah (May Allah be pleased with him) said,

“As to your statement that he heard from Allah’s Messenger (Peace and Blessings of Allah be upon him) what we did not hear, this is right. That is because we, the wealthy people, used to visit Allah’s Messenger (Peace and Blessings of Allah be upon him) every now and then, while he had no wealth. He stayed with Allah’s Messenger (Peace and Blessings of Allah be upon him) all the time; hence, he heard what we did not hear. And be informed that no one fearing Allah would fabricate a speech, and attribute it to Allah’s Messenger (Peace and Blessings of Allah be upon him).”

His Love for Allah’s Messenger (Peace and Blessings of Allah be upon him)

Talhah (May Allah be pleased with him) loved Allah’s Messenger (Peace and Blessings of Allah be upon him) very much. His love for Allah’s Messenger (Peace and Blessings of Allah be upon him) was not comparable to anyone or anything else. To love Allah’s Messenger (Peace and Blessings of Allah be upon him) is the first sign of belief. Anas (May Allah be pleased with him) narrated that the Prophet (Peace and Blessings of Allah be upon him) said:

“None of you will have Faith till he loves me more than his father, his children and all mankind.” (AlBukhari)

The behavior of Talhah (May Allah be pleased with him) proved his boundless love for Allah’s Messenger (Peace and Blessings of Allah be upon him). He loved him more than his wealth, his sons, his parents and all of creation. Nay, he loved him more than his soul within him.

Here are some incidents which show his love for Allah's Messenger (Peace and Blessings of Allah be upon him):

We have seen his situation on the Day of Uhud when some Muslims retreated, Talhah (May Allah be pleased with him) stood like a dauntless lion defending Allah's Messenger (Peace and Blessings of Allah be upon him) while arrows were being showered toward and around him. But he did not retreat. He received blow after blow. He had pledged to die for the cause of Allah (SWT). Is there a greater love than this? To sacrifice oneself for another is the greatest act a person can do for another.

One of the signs of love and respect is when a person listens carefully to the other. Talhah (May Allah be pleased with him) was always careful to pay attention to the utterances of the Prophet (Peace and Blessings of Allah be upon him).

Narrated Jabir (May Allah be pleased with him),

I heard 'Umar saying to Talhah (May Allah be pleased with him), "What is wrong with you? You are unkempt and dusty-faced since the death of Allah's Messenger (Peace and Blessings of Allah be upon him). Are you suffering from your cousin's appointment as Caliph? (referring to Abu Bakr (May Allah be pleased with him)))?"

Talhah (May Allah be pleased with him) said, "Allah forbid! But I heard Allah's Messenger (Peace and Blessings of Allah be upon him) say: 'Indeed, I know a word that if a man says it on his deathbed, his soul will find a restful abode upon leaving his body, and it will be light for him on the Day of Judgment.' I did not ask Allah's Messenger (Peace and Blessings of Allah be upon him) about it, nor did he inform me about it. This is the reason I am suffering."

‘Umar (May Allah be pleased with him) said, “I know it.”

Talhah (May Allah be pleased with him) said, “Praise be to Allah! What is it?”

‘Umar (May Allah be pleased with him) said, “The word he had said to his paternal uncle, Abu Talib (Meaning: ‘None has the right to be worshipped but Allah). Then Allah’s Messenger (Peace and Blessings of Allah be upon him) asked me to utter it at the time of death.”

Talhah (May Allah be pleased with him) said, “You have told the truth.”

‘Return it Back to Talhah (May Allah be pleased with him)’

Talhah (May Allah be pleased with him) loved everything pertaining to Allah’s Messenger (Peace and Blessings of Allah be upon him), and he was responsible for the scent and saddle of Allah’s Messenger (Peace and Blessings of Allah be upon him).

Another man came to Allah’s Messenger (Peace and Blessings of Allah be upon him) asking him to lend him one of the two. Allah’s Messenger (Peace and Blessings of Allah be upon him) said to him: “This is with Talhah bin ‘Ubaidullah.”

The man came to Talhah (May Allah be pleased with him) and told him the matter. Talhah (May Allah be pleased with him) refused to give the man either item. The man returned to Allah’s Messenger (Peace and Blessings of Allah be upon him) who said to him the same thing he had said the first time.

Talhah (May Allah be pleased with him) said,

“Allah’s Messenger (Peace and Blessings of Allah be upon him) did not send that man unless he intended to give him one of the two things, because whenever anyone asked Allah’s Messenger (Peace and Blessings of Allah be upon him) for anything, he never withheld it.”

Talhah (May Allah be pleased with him) further said,

“[I thought] It is better for me to keep the perfume that touches the skin of Allah’s Messenger (Peace and Blessings of Allah be upon him) than to keep the saddle, so I gave the man the saddle.”

Then, Allah’s Messenger (Peace and Blessings of Allah be upon him) ordered his mount to be saddled for a journey, and the man came to Talhah (May Allah be pleased with him) and asked him,

“Which of the two saddles is liked more by Allah’s Messenger (Peace and Blessings of Allah be upon him)?”

Talhah (May Allah be pleased with him) said, “At-Ta’ifiyyah (the one made in Ta’if).”

Talhah (May Allah be pleased with him) was certain that it was the worse of the two. He saddled it and gave it to the man. When the man mounted the riding animal, he fell. The man asked, “Who saddled this saddle?”

They said, “So-and-so.”

He said, “Return it back to Talhah.”

And it was returned back to him accordingly.

Talhah (May Allah be pleased with him) said,

“By Allah, I never cheated anyone since I reverted to Islam except that man by telling him the wrong saddle, so that I could get back the saddle of Allah’s Messenger (Peace and Blessings of Allah be upon him).”

Mentioning Him with Good

Because Talhah (May Allah be pleased with him) was virtuous and righteous, most of the Companions and those who followed them mentioned him with of the Camel.” ‘Ali (May Allah be pleased with him) received him and said to him good. They praised him abundantly. Imran, the son of Talhah (May Allah be pleased with him), went to see ‘Ali (May Allah be pleased with him) after the battle.

“I pray to Allah to make your father and me among those about whom Allah said:

‘And We shall remove from their breasts any deep feeling of bitterness (that they may have), so they will be like brothers facing each other on thrones.’ (15:47)

Jabir (May Allah be pleased with him) said,

“I accompanied Talhah (May Allah be pleased with him) and I have never seen a man giving so much without being asked, except him.”

Su‘da, his wife said,

“One day, Talhah gave 100,000 in charity.”

When Ibn Abbas (May Allah be pleased with her) was asked about Talhah and Az-Zubair (May Allah be pleased with her), he said,

“May Allah show mercy on them. They were Muslims; dutiful and pious, and very virtuous. Surely, Allah will forgive them their former sins from the old times, and may Allah inflict anyone who tries to come between two believers.”

His Eloquence

Talhah (May Allah be pleased with him) was an eloquent orator and a fluent speaker. He knew just the right thing to say. ‘Umar (May Allah be pleased with him) consulted the people about the marching forth for fighting the Persians who had gathered in Nahawand. Talhah (May Allah be pleased with him) stood and recited the Testimony of Faith, and then he said,

“O Commander of the Faithful! You have been experiencing the trials and afflictions of this life, so tell us what to do, and we will obey. Call on us, and we will respond. Lead us, and we will follow. Prepare the mounts, and we will mount them. You are the one charged with such affairs. And you have been tested and tried. Nothing but good has come your way as Allah (SWT) has ordained for you.”

His Death

After the death of ‘Uthman (May Allah be pleased with him), who was killed by some rebels, Talhah (May Allah be pleased with him) and some other Companions put pressure on the fourth Caliph ‘Ali (May Allah be pleased with him) to take revenge for ‘Uthman’s murder.

However, when he joined the army which went to Al-Kufah to fight the army headed by ‘Ali (May Allah be pleased with him), he could not accept fighting among the Muslims, especially when he was convinced by ‘Ali (May Allah be pleased with him) that he was wrong.

Talhah (May Allah be pleased with him) courageously changed his mind, and withdrew from the battlefield and tried to settle the dispute. The opposition did not accept such a withdrawal. Some rebels wanted the fire of mutual animosity to remain heated. Therefore, one of the rebels shot an arrow that cut a vein in his leg, and it kept bleeding until his death near Iraq.

He died on Thursday, 10 Jumadi-ul-Akhir, 36 AH.

6: Az-Zubair bin Al-Awwam (May Allah be pleased with him)

Who was Given the Glad Tidings of Paradise

His Name

This prominent Companion's name was Az-Zubair bin Al-Awwam bin Khuwailid bin Asad bin Abdul Uzza bin Qusai bin Kilab (May Allah be pleased with him).

He was related to Allah's Messenger (Peace and Blessings of Allah be upon him) through Qusai bin Kilab, and he was Quraishi Asadi. His nickname was Abu 'Abdullah. His mother was Safiyyah bint Abdul Muttalib (May Allah be pleased with her), who belonged to the same noble family.

His Features

Az-Zubair bin Al-Awwam (May Allah be pleased with him) was very tall, his hair was thick but his beard's hair was sparse. His complexion was light brown, and he did not dye his hair but left it gray.

He was resolute even when he was very young. During his youth, he once quarreled with a man and broke his hand. The man was carried to his house. When he passed by Az-Zubair's mother, and she came to know that her son had broken his hand, she said words of praise for her son and was proud that he could defend himself.

His relation with Allah's Messenger (Peace and Blessings of Allah be upon him)

Allah's Messenger (Peace and Blessings of Allah be upon him) was the husband of 'A'ishah (May Allah be pleased with her), the sister of Asma' bint Abu Bakr (May Allah be pleased with her), the wife of Az-Zubair (May Allah be pleased with him). Umm Habibah, the grandmother of Az-Zubair (May Allah be pleased with him) was the grandmother of the Prophet (Peace and Blessings of Allah be upon him).

Halah bint Wuhaib, the maternal aunt of Allah's Messenger (Peace and Blessings of Allah be upon him) was Az-Zubair's grandmother. Khadijah bint Khuwailid (May Allah be pleased with her), the wife of Allah's Messenger (Peace and Blessings of Allah be upon him) was the paternal aunt of Az-Zubair's grandmother. Thus, there were blood and marriage relationships between him and Allah's Messenger (Peace and Blessings of Allah be upon him).

The Orphan

His father Al-Awwam bin Khuwailid was killed in a battle among the tribes of Arabia that left nothing but many mourning wives and orphans. Az-Zubair (May Allah be pleased with him) was left an orphan under the custody of his mother, after losing her husband. At that time, Az-Zubair's mother felt how hard life could be. Hence she was very grateful to have her son with

her. She wanted her son to know how to use a sword and spear. She wanted him to become a man of dignity, and she worked very hard towards this end. She was stern when he needed rebuking, and did not spare him the rod every once in a while. She was asked why she chastised him occasionally, and she replied that she was doing it to make him a disciplined man. She wanted to have a strong son to be proud of.

Az-Zubair (May Allah be pleased with him) and the New Message

Before the advent of Islam, Az-Zubair (May Allah be pleased with him) was aware of the bad condition of the people in Makkah. He knew that the people were lacking guidance and that the society had grown extremely corrupt. Although he was young, he understood what the principles of Islam meant, and he knew Muhammad (Peace and Blessings of Allah be upon him) was honest. His mother had told him earlier that her nephew was famous for his truthfulness. He listened carefully to the Message of the Prophet (Peace and Blessings of Allah be upon him) and decided to adopt Islam as his way of life.

His Acceptance of Islam

He went to the house of Abu Bakr (May Allah be pleased with him) and asked him about Islam. Abu Bakr (May Allah be pleased with him) told him that Muhammad (Peace and Blessings of Allah be upon him) was a Messenger from Allah (SWT), and he explained to him the principles of Islam, urging him to follow the teachings of the Prophet (Peace and Blessings of Allah be upon him). AzZubair (May Allah be pleased with him) was convinced and expressed his interest in meeting the Prophet (Peace and Blessings of Allah be upon him) and embracing Islam.

When Az-Zubair bin Al-Awwam (May Allah be pleased with him) embraced Islam, he was only 15 years old. He embraced Islam after Abu Bakr (May Allah be pleased with him) (i.e., he was the fourth or fifth to revert to Islam). He was known for his piety and keen sense of self-awareness.

The non-Muslims in his community resented his conversion and tortured him in order to coerce him into abandoning his religion. They were idol worshippers and wanted to turn him back to his old religion. His paternal uncle tried to compel him to return to the religion of his forefathers, i.e., to worship Al-Lat, Al-Uzza and other idols, but Az-Zubair (May Allah be pleased with him) would not let anyone turn him away from the truth. No matter who they were, no matter what he might face of trials and afflictions.

His mother was one of the hardest on him to make him return to her way of worship. His uncle wrapped him in a mat and filled it with smoke to suffocate him, hoping he would give in, but it was to no avail. In spite of all the hardships, Az-Zubair (May Allah be pleased with him) remained true to his belief. He wanted to be strong like the Muslims around him who were a good example to him. He knew the superiority of Islam and how it made people better in every way.

Az-Zubair (May Allah be pleased with him) defends Islam

One day as the chiefs of the Quraish were sitting near the Ka'bah mocking the Prophet (Peace and Blessings of Allah be upon him) and his followers, a young man approached them crying. He began shouting that Az-Zubair (May Allah be pleased with him) had beaten up his father and had broken his arm. The young man added, "He was about to kill my father." He urged the chiefs of the Quraish to stop the orphan.

The chiefs of the Quraish asked the young man about the reason that made Az-Zubair (May Allah be pleased with him) beat his father. He explained,

“It was because of the difference of religion. My father said something bad about Muhammad and Islam, and Az-Zubair got angry on hearing the insult because he has already accepted Islam. He lost control and attacked my father until I thought he would kill him.”

The First to draw his Sword for Islam

Thus, Az-Zubair bin Al-Awwam (May Allah be pleased with him) had the honor of being the first to draw his sword in the way of Allah (SWT). He loved Muhammad (Peace and Blessings of Allah be upon him) very much. His love was not merely due to the relationship between Allah’s Messenger (Peace and Blessings of Allah be upon him) and him. It was due to the fact that the love of Allah’s Messenger (Peace and Blessings of Allah be upon him) is a religious duty, because Allah’s Messenger (Peace and Blessings of Allah be upon him) was the one charged with conveying the Message of Allah (SWT). Additionally, Allah’s Messenger (Peace and Blessings of Allah be upon him) had the characteristics that endeared him to everyone who came to know him closely.

It was rumored in Makkah that the unbelievers had killed Allah’s Messenger (Peace and Blessings of Allah be upon him). The news affected all the Muslims, but Az-Zubair (May Allah be pleased with him) became so angry that he drew his sword and began searching for the culprits. When the Prophet (Peace and Blessings of Allah be upon him) saw him, he called him:

“What is wrong with you, O Zubair?”

He said,

“I was told you had been killed.”

Allah’s Messenger (Peace and Blessings of Allah be upon him) prayed to Allah to bless him and his sword. It was said that the Prophet (Peace and Blessings of Allah be upon him) asked him:

“What would you have done?”

Az-Zubair (May Allah be pleased with him) said,

“By Allah, I intended to shed the blood of the guilty in Makkah.”

His Migration

When the unbelievers of Makkah intensified their persecution against the Muslims, Allah’s Messenger (Peace and Blessings of Allah be upon him) permitted them to migrate to Abyssinia. Az-Zubair (May Allah be pleased with him) was among those to migrate. When they reached there, they found the people very cordial to them. They received good treatment and lived in peace.

Just when the Muslims had started feeling secure and protected under the care of the emperor, they found that an opponent of the emperor had revolted against him. The Muslims were afraid that the rebel might seize power and overcome the emperor. The emperor had to fight a decisive battle against his foe. The Muslims were very anxious to know the result of the battle, which was to take place behind the River Nile. They asked Az-Zubair (May Allah be pleased with him) to go to the scene of the battle and bring them news. Az-Zubair (May Allah be pleased with him) made a float and swam to where the battle was taking place. He saw the emperor defeat his opponent, and returned to tell his fellow Muslims the good news.

Az-Zubair (May Allah be pleased with him) and his companions in Abyssinia received news that the Muslims had finally found refuge in Madinah. Therefore, they all set out for Madinah to join them. Upon arriving, Az-Zubair (May Allah be pleased with him) discovered that his mother had accepted Islam and had migrated with the other Muslims. He was very happy to meet the Prophet (Peace and Blessings of Allah be upon him) and his mother under the banner of Islam.

Allah's Messenger (Peace and Blessings of Allah be upon him) instituted a brotherhood between him and 'Abdullah bin Mas'ud (May Allah be pleased with him) in Makkah. When they migrated to Madinah, Allah's Messenger (Peace and Blessings of Allah be upon him) formed a contract of brotherhood between him and Salamah bin Salamah bin Waqash (May Allah be pleased with him).

His Courage

Az-Zubair bin Al-Awwam (May Allah be pleased with him) was an extremely courageous horseman, a unique warrior and a daring combatant. He was young, strong and eager to put an end to the tyranny of the pagans. He never feared a situation or an enemy.

The Brave Fighter

He participated in all the battles with Allah's Messenger (Peace and Blessings of Allah be upon him), starting from the Battle of Badr that was waged against Islam. He did his best to protect his faith and his fellow Muslims.

A year later, the Quraish wanted to take revenge for the enormous setback they had received at Badr and returned to fight the Battle of Uhud. Az-Zubair (May Allah be pleased with

him) and other Companions of the Prophet (Peace and Blessings of Allah be upon him) kept steadfast and protected the Prophet (Peace and Blessings of Allah be upon him) against attempts to kill him. He stood in the middle of the battlefield shooting arrows at the pagan fighters until the battle was over. His uncle Hamzah (May Allah be pleased with him) was killed in the battle and his body was mutilated. His mother came to see the body of her brother, but the Prophet (Peace and Blessings of Allah be upon him) told him to stop her. She was a true Muslim and told her son that she knew that her brother's body had been mutilated by the pagans, and that she would remain patient for she knew that her brother's soul would go to Paradise.

The Quraish could not achieve their intentions, so they prepared for another battle. They formed a pact against Islam and the Muslims, gathered ten thousand soldiers from all over Arabia, and headed toward Madinah.

The Muslims felt the danger and discussed the best way to defend their town and people. Az-Zubair (May Allah be pleased with him) did not lag behind in any battle or expedition with Allah's Messenger (Peace and Blessings of Allah be upon him). He joined hands with his fellow Muslims to dig a trench, and they worked all day to complete the job before the pagan army arrived.

When the pagans arrived at the outskirts of Madinah, they were stopped by the trench, and the Muslim archers were ready to shoot them down.

The Muslim children, women and elderly men were safe inside a fenced area to keep the Jews or pagans from getting to them. Safiyyah (May Allah be pleased with her), Az-Zubair's mother, was in a safe fortress with the other Muslim women and children, when she saw a Jew roaming around. Afraid, but

having to do battle anyway, she took a long stick, surprised the Jew and killed him.

The Disciple of Allah's Messenger (Peace and Blessings of Allah be upon him)

Az-Zubair used to respond to the commandments of Allah and the commandments of His Messenger (Peace and Blessings of Allah be upon him) without the least bit of hesitation.

‘A'ishah (May Allah be pleased with her) said to Abdullah bin Az-Zubair,

“My nephew! Your two fathers (referring to Abu Bakr, his grandfather, and Az-Zubair bin AlAwwam, his father) were among those who responded to Allah and His Messenger (Peace and Blessings of Allah be upon him) on the Day of Uhud as stated in the Noble Qur'an:

“Those who answer (the Call of) Allah, and the Messenger (Muhammad (Peace and Blessings of Allah be upon him)) after being wounded; for those of them who did good deeds and feared Allah, there is a great reward.” (3:172)

The reason behind naming him Al-Hawari, the disciple of Allah's Messenger (Peace and Blessings of Allah be upon him), is that on the Day of the Trench, Allah's Messenger (Peace and Blessings of Allah be upon him) said: “Who will bring us the news about Banu Quraithah?” Az-Zubair (May Allah be pleased with him) said, “I will.” Then he went out and brought the news. Allah's Messenger (Peace and Blessings of Allah be upon him) said for the second time: “Who will bring us the news about Banu Quraithah?” Az-Zubair (May Allah be pleased with him) said, “I will.” Then he went out and brought the news. Allah's Messenger (Peace and Blessings of Allah be upon him) said for the third time: “Who will bring us the news

about Banu Quraithah?” Az-Zubair said, “I will.” Then he went out and brought the news. Thereupon, Allah’s Messenger (Peace and Blessings of Allah be upon him) said:

“Every Prophet has a disciple, and my disciple is Az-Zubair.”

Thus, Az-Zubair (May Allah be pleased with him) was the most ardent to please Allah and His Messenger (Peace and Blessings of Allah be upon him) by responding to what was ordered. If a commandment was directed to an assembly of people, he would make sure it was carried out.

Az-Zubair (May Allah be pleased with him) led the left wing of the army, and marched to Makkah under the leadership of the Prophet (Peace and Blessings of Allah be upon him). The Prophet (Peace and Blessings of Allah be upon him) announced that the Muslims did not wish to shed any blood. Upon entering Makkah, Az-Zubair (May Allah be pleased with him) went toward the Prophet (Peace and Blessings of Allah be upon him) and cleaned the dust from the blessed face of the Prophet (Peace and Blessings of Allah be upon him).

When the Muslims finished their job in Makkah, they received news that the Hawazin tribe in Ta’if was preparing to fight them. The Prophet (Peace and Blessings of Allah be upon him) commanded his Companions to march to Ta’if and conquer Hawazin. The Muslims felt that they were against a very strong army, and as they met the army of Hawazin, many of them fled from the battle scene out of fear and weak faith. Only the Prophet (Peace and Blessings of Allah be upon him), Az-Zubair (May Allah be pleased with him) and a few other Companions of the Prophet (Peace and Blessings of Allah be upon him) kept their positions and fought in the heat of battle. The leader of Hawazin saw a tall man penetrating their rows, and he inquired who the brave leader of the Muslims was. They told him it was

Az-Zubair (May Allah be pleased with him). He praised him and urged his men to show the same kind of bravery shown by Az-Zubair (May Allah be pleased with him).

Az-Zubair (May Allah be pleased with him) had participated in the battles of Mu'tah and Tabuk. Allah's Messenger (Peace and Blessings of Allah be upon him) knew the audacious spirit of AzZubair (May Allah be pleased with him), and he rightfully granted him a high-ranking decoration.

For the Satisfaction of Allah

Commenting about the Verse in which Allah (SWT) says:

“And of mankind is he who would sell himself, seeking the Pleasure of Allah. And Allah is full of kindness to His slaves.” (2:207)

Ibn Abbas (May Allah be pleased with her) narrated that the polytheists intended to kill Khubaib (May Allah be pleased with him), and when they were about to slay him, he said, “Let me perform two Rak‘at (units of prayer),” so they allowed him to pray. Having performed the two Rak‘at, Khubaib (May Allah be pleased with him) said, “I fear they would think I was afraid of death, ” otherwise I would have prolonged the two Rak‘at,” and chanted the poetic verse:

“When I am killed in the state of Islam, I do not care on which flank will death befall me.”

The polytheists crucified him while he was alive, in his torment, he prayed to Allah (SWT),

“O Allah! Indeed, You know that there is none around me to inform Your Messenger (Peace and Blessings of Allah be upon him) about my state. So, convey to him my greeting.”

The polytheists also shot an arrow at him and stabbed him with a spear. The Prophet (Peace and Blessings of Allah be upon him) was informed about the news, so he said:

“Who will fetch Khubaib from the cross, that he would be granted Paradise?”

Az-Zubair (May Allah be pleased with him) said,

“I started my mission with my companion Al-Miqdad by day and night till we reached the place after 40 days. There were 40 men guarding the body. All of them were asleep. Nothing of the body of Khubaib had changed.”

Az-Zubair (May Allah be pleased with him) carried him on his horse and went away. Seventy people of them tried to catch the two horsemen. Az-Zubair (May Allah be pleased with him) raised his turban and said,

“I am Az-Zubair bin Al-Awwam. My mother is Safiyyah bint Abdul-Muttalib, and my companion is Al-Miqdad bin Al-Aswad. We are like two daring lions. If you would like to fight, we are ready. If you want a duel, we are ready. And if you would like to go away, go away.” And they went away.

‘May my Father and Mother be sacrificed...’

His son ‘Abdullah bin Az-Zubair (May Allah be pleased with him) said,

On the day of the Battle of Ahzab, I was with the women and the boys in the fortress with ‘Umar bin Abu Salamah. I looked at the battlefield and saw my father was moving quickly towards Banu Quraithah two or three times. When he returned, I said, “O father! I saw you moving quickly from one place to

the other.” He said, “Did you see me, dear son?” I said, “Yes.” He said, “Allah’s Messenger (Peace and Blessings of Allah be upon him) said: ‘Who will bring me the news about Banu Quraithah?’ So, I went out quickly. When I returned, Allah’s Messenger (Peace and Blessings of Allah be upon him) said to me:

‘May my father and mother be sacrificed for you.’

He fought with the Prophet’s spearheaded stick

He himself relates the story that shows his courage,

“On the Day of Badr, I met ‘Ubaidah bin Sa‘eed bin Al-‘Aas who was heavily armed. Nothing but his eyes could be seen. He bore the nickname Abu Dhat-ul-Karish and said, “I am Abu Dhat-ul-Karish [when confronted in battle].” I attacked him with the spearheaded stick and stabbed him therewith in the eye and he died.”

Hisham bin ‘Urwah (May Allah be pleased with him) said,

“I was told that Az-Zubair (May Allah be pleased with him) said, ‘I had put my foot on him and stretched to pull out the spearhead from him, and its end was bent.’”

Was there any act more courageous and skillful than fighting a man so heavily armed that one could only see his eyes? Allah’s Messenger (Peace and Blessings of Allah be upon him) asked him for the spearheaded stick, and Az-Zubair (May Allah be pleased with him) gave it to him. When Allah’s Messenger (Peace and Blessings of Allah be upon him) died, Az-Zubair (May Allah be pleased with him) gave it to Abu Bakr (May Allah be pleased with him); when Abu Bakr (May Allah be pleased with him) died, Az-Zubair (May Allah be pleased with

him) took it back. After that ‘Umar (May Allah be pleased with him) asked for the same spearheaded stick, and Az-Zubair (May Allah be pleased with him) gave it to him. When ‘Umar (May Allah be pleased with him) died, Az-Zubair (May Allah be pleased with him) took it back. Later ‘Uthman (May Allah be pleased with him) asked for it, and Az-Zubair (May Allah be pleased with him) gave it to him. When ‘Uthman (May Allah be pleased with him) died, it was given to the family of Ali (May Allah be pleased with him). It remained with them till ‘Abdullah bin Az-Zubair (May Allah be pleased with him) asked it from them and it remained with him until his death.

‘If I attack them, you will not attack’

In one of the battles, some Companions said to Az-Zubair (May Allah be pleased with him),

“Would you attack the enemy with us?”

He said to them,

“I fear that if I attack them, you will not attack.”

They said,

“We will not betray you.”

Az-Zubair (May Allah be pleased with him) attacked the enemy’s rows and retreated, and then the enemies stabbed him twice.

‘Decorations’

‘Urwah (May Allah be pleased with him) said,

“I used to insert my fingers in the cavities of those stabs when I was a child.”

‘Ali bin Zaid (May Allah be pleased with him) said,

“Some of those who had seen Az-Zubair (May Allah be pleased with him), told me that there were holes as big as eyes in Az-Zubair’s chest from stabbing and shooting.”

The scars and stabs on Az-Zubair’s body were decorations testifying to his courage and bravery, and they were the highest decoration a human can have. It is stated by Hisham that his father said,

“On the Day of Badr, Az-Zubair (May Allah be pleased with him) was wearing a turban hiding his face. You could see nothing but his eyes. The Prophet (Peace and Blessings of Allah be upon him) said,

“Indeed, the angels were sent down on the Day of Badr dressed in the same manner as Az-Zubair.”

The stories and narrations that confirm the courageous acts of the prominent Companion are too many to mention.

Az-Zubair utilized bravery in the way of Allah I to raise the banner of La Ilaha Illallah (None has right to be worshipped but Allah).

His Piety

Az-Zubair bin Al-Awwam was extremely pious. He feared committing any acts of disobedience. Although, he had heard many Ahadith (Prophetic narrations) from Allah’s Messenger (Peace and Blessings of Allah be upon him), he narrated few, for fear he would utter that which Allah’s Messenger (Peace and Blessings of Allah be upon him) did not say.

‘Abdullah bin Az-Zubair (May Allah be pleased with her) said,

“I asked my father about the small number of Ahadith he narrated from Allah’s Messenger (Peace and Blessings of Allah be upon him). He said:

“I have a blood and marriage relation with Allah’s Messenger (Peace and Blessings of Allah be upon him) as you have come to know. But I heard him saying:

‘...Whoever intentionally ascribes to me what I have not said, then surely let him occupy his seat in Hell-fire.’” (Al-Bukhari)

Az-Zubair (May Allah be pleased with him) always kept close to the Prophet (Peace and Blessings of Allah be upon him). Even when the Prophet (Peace and Blessings of Allah be upon him) was sleeping, he stayed beside him to protect him against enemies. The Prophet (Peace and Blessings of Allah be upon him) once slept and Az-Zubair (May Allah be pleased with him) sat beside him to keep flies away from his blessed face. The Prophet (Peace and Blessings of Allah be upon him) woke up and saw Az-Zubair (May Allah be pleased with him) using a fan to drive away flies from his face. He told Az-Zubair (May Allah be pleased with him) that he would be with Az-Zubair (May Allah be pleased with him) on the Day of Judgment to protect him against the sparks of Hell-fire.

Glad Tidings of Paradise

Allah’s Messenger (Peace and Blessings of Allah be upon him) gave the glad tidings of Paradise to Az-Zubair bin Al-Awwam (May Allah be pleased with him) as reported in many Ahadith.

Sa‘eed bin Zaid (May Allah be pleased with him) narrated that Allah’s Messenger (Peace and Blessings of Allah be upon him) said,

“Abu Bakr is in Paradise. ‘Umar is in Paradise, ‘Uthman is in Paradise. ‘Ali bin Abi Talib is in Paradise. Talhah is in Paradise. Az-Zubair is in Paradise. Abdur-Rahman bin ‘Awf is in Paradise and Sa’d is in Paradise.”

Sa‘eed the narrator counted nine, and kept silent about the tenth. The people said,

“We ask you by Allah to tell us who the tenth is, O Abul

A‘war (the father of the one-eyed)?” He said,

“Since you have asked me by Allah, Allah’s Messenger (Peace and Blessings of Allah be upon him) said: ‘And Abul A‘war (referring to himself) is in Paradise.’”

In another Hadith narrated by Abu Hurairah (May Allah be pleased with him),

“Once Allah’s Messenger (Peace and Blessings of Allah be upon him), Abu Bakr, ‘Umar, ‘Ali, ‘Uthman, Talhah and Az-Zubair were on Mount Uhud and the mountain quivered. Thereupon, Allah’s Messenger (Peace and Blessings of Allah be upon him) said:

“Be firm. There is but a Prophet, a truthful one and a martyr on you.”

This was another glad tidings for them because the Prophets, the truthful, and the martyrs will all be in Paradise. Not only that, they will be the highest in rank.

The Companions’ Trust and Love for Him

The Companions of Allah’s Messenger (Peace and Blessings of Allah be upon him) loved Az-Zubair (May Allah be pleased

with him) very much. Their love was not just because of the relation between him and Allah's Messenger (Peace and Blessings of Allah be upon him). It was for his courage, piety, firmness in the truth and generosity, in addition to the fact that he was one of those given the glad tidings of Paradise, and one of those with whom Allah's Messenger (Peace and Blessings of Allah be upon him) died while satisfied.

What confirms their confidence in him is that they entrusted him with their deposits, and when he died, his sons paid back hundreds of thousands to their rightful owners as per his will.

Another situation that confirms the Companions' confidence in him is that when 'Uthman (May Allah be pleased with him) was afflicted by nasal bleeding in the year when there was an epidemic, and was not able to perform the pilgrimage, a man of Quraish entered on him and said to him, "Appoint a successor." He said, "Have they said so?" The man said, "Yes." He said, "Who is that?" The man kept silent. Another man entered on him and said the same and 'Uthman (May Allah be pleased with him) answered the former. 'Uthman (May Allah be pleased with him) said, "They say Az-Zubair?" The people said, "Yes." He said,

"By Him in Whose Hand my soul is, he is one of the best of them, and the one most beloved to Allah's Messenger (Peace and Blessings of Allah be upon him)."

The Companions used to entrust their children to Az-Zubair's care. Hisham bin 'Urwah (May Allah be pleased with him) narrated that his father said,

"Seven of the Companions among whom are 'Uthman, Ibn Mas'ud, and Abdur-Rahman, entrusted their sons to Az-Zubair. He used to support them from his wealth, keeping their property for them until they attained puberty."

When ‘Umar (May Allah be pleased with him) was stabbed, he chose six persons out of whom the Caliph was to be chosen. All of them were among those with whom Allah’s Messenger (Peace and Blessings of Allah be upon him) was pleased with when he died. Az-Zubair (May Allah be pleased with him) was one of them. This shows the confidence of ‘Umar (May Allah be pleased with him) in him.

Honesty, strength, piety, firmness in the religion, justice, truthfulness, prudence and wise management of the affairs were among the qualifications required for the one to be elected as Caliph. ‘Umar (May Allah be pleased with him) must have been sure that Az-Zubair (May Allah be pleased with him) had all these virtues.

His Spending in the Way of Allah

Az-Zubair (May Allah be pleased with him) was generous and munificent. He gave in a way as if he had no fear of poverty. He gave as if he was rich and spent as if he was investing in the Hereafter.

Az-Zubair (May Allah be pleased with him) was a wealthy and a successful trader who attained a handsome profit from his trade. He spent his wealth in the way of Allah . It was narrated that when he died, he bequeathed his property to be sold to pay any debts he had. It was reported that he had one thousand slaves who used to pay the land tax to him. He used to distribute the revenue every night and go home empty-handed.

Some Words of Praise for Him

Although Az-Zubair (May Allah be pleased with him) has narrated few Ahadith of Allah’s Messenger r, we find that he is one of the Companions who is mentioned often in the books of biographies. He is mentioned in the history books as a hero of

Islam and one of those on whose shoulders, the pillars of the state of truth were established. Additionally, he had virtues that compelled historians to allocate for him a large part of their writings. Those who have mentioned Az-Zubair (May Allah be pleased with him) with words of praise and appreciation might not be able give him his due, which he deserved because he was worthy of those words of praise. It is sufficient for him that Allah's Messenger (Peace and Blessings of Allah be upon him) said about him:

“Each Prophet used to have a disciple, and Az-Zubair is my disciple.”

What glory can surpass the glad tidings of Paradise given to him by Allah's Messenger (Peace and Blessings of Allah be upon him)? Here we shall mention only some words that show his characteristics:

Abu 'Umar (May Allah be pleased with him) said that Az-Zubair (May Allah be pleased with him) was a lucky trader. He was asked how he attained his status in trading. He replied,

“Because I never bought a defective commodity and did not search for profit. But Allah blesses whoever He wills.”

Al-Hasan bin 'Ali (May Allah be pleased with her) wrote in his will,

“Marry from the family of Az-Zubair and give them in marriage because they are your equals among the Quraish.”

Ishaq As-Sabi'i said that he asked a gathering of more than twenty men from the Companions of Allah's Messenger r,

“Who was the most generous in the
lifetime of Allah’s Messenger r?”

They answered,

“Az-Zubair and ‘Ali bin Abi Talib.”

Once Ibn ‘Umar (May Allah be pleased with him) heard a man
saying,

*“I am the son of the disciple of Allah’s Messenger (Peace
and Blessings of Allah be upon him).”*

Ibn ‘Umar (May Allah be pleased with him) said,

“If you are of Az-Zubair’s progeny, you are right.”

Ishaq said,

*“On the Day of the Trench, Naufal bin ‘Abdullah Al-
Makhzumi asked for a duel. Az-Zubair came out and struck
him twice, which killed him.”*

‘Urwah bin Az-Zubair (May Allah be pleased with him) said,

*“There were three holes as big as eyes on Az-Zubair’s chest,
two received on the Day of Badr, and the third on the Day of
Al-Yarmuk.”*

‘Umar bin Mus‘ab bin Az-Zubair said,

*“Az-Zubair fought when he was just 12 years old. He would
attack an enemy at that time.”*

His Martyrdom

Az-Zubair (May Allah be pleased with him) was killed on the Day of the Camel, in the month of Rajab, at the age of 75.

Az-Zubair fought in that battle, and on his return to Madinah, Ibn Jurmuz At-Taimi killed him treacherously. It was narrated that he killed him while he was praying.

After killing Az-Zubair (May Allah be pleased with him), Ibn Jurmuz asked the permission to enter on ‘Ali (May Allah be pleased with him). On that ‘Ali (May Allah be pleased with him) said, “By Allah, the murderer of Ibn Safiyyah (referring to Az-Zubair (May Allah be pleased with him)) will never enter Paradise. I heard Allah’s Messenger (Peace and Blessings of Allah be upon him) saying:

“Each Prophet has a disciple, and Az-Zubair is my disciple.”

Ibn Jurmuz came to Mus‘ab bin Az-Zubair (May Allah be pleased with him) and said,

“Retaliate against me for Az-Zubair.”

Mus‘ab bin Az-Zubair was the governor of Iraq at the time. Mus‘ab wrote to ‘Abdullah bin Az-Zubair (May Allah be pleased with her) concerning this affair. ‘Abdullah bin Az-Zubair (May Allah be pleased with her) said,

“Would I retaliate against Ibn Jurmuz for Az-Zubair? By Allah, never, even for the string from the footwear of Az-Zubair.”

It was narrated that after ‘Abdullah bin Az-Zubair (May Allah be pleased with her) set him free, Ibn Jurmuz went to a place

called As-Sawad, and asked a man to kill him due to the dreadful dreams he used to see by night.

‘Abdullah bin Az-Zubair (May Allah be pleased with her) said,

“My father asked me to pay his debts when he died. He said, “If you are unable to pay of them, seek the help of Mawlay (my Patron).” By Allah, I did not understand what did he mean by Mawlay (my Patron). So, I asked him, “Who is Mawlay (your patron), O father?” He said, “Allah.”

‘Abdullah (May Allah be pleased with him) further said,

“By Allah, I never experienced any financial trouble concerning his debts. Whenever I prayed, “O Mawlay of Az-Zubair! Repay Az-Zubair’s debts” and behold! The debt was settled.”

Thus ended the life of the disciple of Allah’s Messenger r, the one given glad tidings of Paradise by him and the one to whom Allah’s Messenger (Peace and Blessings of Allah be upon him) said what he had said to no man before:

“May my father and mother be sacrificed for you.”

7: ‘Abdur-Rahman bin ‘Awf (May Allah be pleased with him)

Who was Given the Glad Tidings of Paradise

His Name and Lineage

His name was ‘Abdur-Rahman bin ‘Awf bin Abdul-Harith bin Zuhrah (May Allah be pleased with him). During the pre-Islam era, he was Abd ‘Amr or Abdul Ka‘bah. The Prophet (Peace

and Blessings of Allah be upon him) named him ‘Abdur-Rahman.

‘Abdur-Rahman bin ‘Awf (May Allah be pleased with him) said,

“My name was Abd ‘Amr. When I reverted to Islam, the Prophet (Peace and Blessings of Allah be upon him) named me ‘Abdur-Rahman.”

His nickname was Abu Muhammad. His mother was Ash-Shifa’ bint ‘Awf bin Abd bin Al-Harith bin Zuhrah, and he was born in the 10th year after the Year of the Elephant.

His Features

Allah (SWT) judges people righteously and justly; He looks at the inner person: the soul, the intentions and the deeds. He sees all that we do or do not do to live according to the way He has outlined for us in the Qur’an. Allah (SWT) says:

“O mankind! We have created you from a male and a female, and made you into nations and tribes that you may know one another. Verily, the most honorable of you with Allah is that (believer) who has At-Taqwa [he is one of the Muttaqun (the pious)]. Verily, Allah is All-Knowing, All-Aware.” (49:13)

The Prophet (Peace and Blessings of Allah be upon him) said:

“Indeed, Allah does not look at your appearance or your wealth. He looks at your hearts and deeds.” (Muslim)

Comeliness, ample provision and physical strength are nice to look at, but are not factors that raise a Muslim’s value before Allah or His Messenger (Peace and Blessings of Allah be upon

him). A true believer likewise, should value other people the way Allah does. Anas (May Allah be pleased with him) narrated that Allah's Messenger (Peace and Blessings of Allah be upon him) said:

“Whoever possesses the following three qualities attains the sweetness of faith: To have Allah and His Messenger dearer to him than anything else, to love a person only for the sake of Allah, and to hate to return to Kufr (disbelief) after Allah has rescued him from it like he hates to be thrown into fire.”
(AlBukhari)

One might ask: Then why do you mention his physical appearance?

The answer is: The features of this prominent Companion are mentioned so that you might picture him, so that you feel as if you know him.

He was light in complexion and had lustrous eyes with long eyelashes. He had a convex nose and a long elegant neck. He had somewhat protruding upper teeth and heavy hair under his earlobes. His hands and fingers were thick and masculine. He had curly hair and was overall handsome with a good complexion. He had a limp due to the wounds inflicted on him on the Day of Uhud.

‘Abdur-Rahman bin ‘Awf (May Allah be pleased with him) was an example of the true follower of Islam, who used wealth as a means to attain the Pleasure of Allah, rather than as an end in itself.

His Acceptance of Islam

‘Abdur-Rahman bin ‘Awf (May Allah be pleased with him) was one of the pioneers who reverted to Islam. When he

reverted to Islam, the total number of the Muslims could be counted on two hands. Thus, he was an early convert who reverted to Islam through Abu Bakr (May Allah be pleased with him) while the Prophet (Peace and Blessings of Allah be upon him) was preaching Islam mostly in secrecy and seclusion.

When Abu Bakr (May Allah be pleased with him) reverted to Islam, he did not conceal his reversion. He proclaimed it. Abu Bakr (May Allah be pleased with him) was well-known among his people by virtue of his simplicity, lenience and gentleness. He was one of the noblest of Quraishi men. He was well aware of the good and evil of the Quraish. So, the dignitaries of the Quraish used to come to him for many reasons. He was experienced and well-versed in many affairs, and he was soft spoken.

‘Uthman bin ‘Awf, Az-Zubair bin Al-‘Awwam, ‘Abdur-Rahman bin ‘Awf, Sa‘d bin Abi Waqqas and Talhah bin ‘Ubaidullah (May Allah be pleased with him) reverted to Islam through Abu Bakr (May Allah be pleased with him), who brought them to meet Allah’s Messenger (Peace and Blessings of Allah be upon him) where they proclaimed their conversion to Islam. These were the prominent persons who reverted to Islam; who did not hesitate due to fear of persecution. They submitted to Allah’s Messenger (Peace and Blessings of Allah be upon him) freely because they realized the truth when they heard it.

‘Abdur-Rahman bin ‘Awf (May Allah be pleased with him) had his share of the harassment suffered by the rest of the believers, and along with many of them, he also left Makkah for Abyssinia. Later, he migrated to Madinah in the company of the early Muhajirun (Emigrants), leaving behind all of his belongings.

‘Abdur-Rahman bin ‘Awf (May Allah be pleased with him) was one of the elite and chosen Companions as regards to truthfulness of belief, sincerity of the creed, fighting in the way of Allah and spending for the sake of Allah . (He used to spend in the way of Allah with no fear of poverty). This showed his perfect and deep faith in Allah and Allah’s Messenger (Peace and Blessings of Allah be upon him).

The great deeds we will see, qualified him to be one of the ten whom Allah’s Messenger (Peace and Blessings of Allah be upon him) gave the glad tidings of Paradise.

Glad Tidings of Paradise

Allah’s Messenger (Peace and Blessings of Allah be upon him) bestowed the glad tidings of Paradise on him, as mentioned in the following Ahadith (narrations):

Sa‘eed bin Zaid (May Allah be pleased with him) narrated that Allah’s Messenger (Peace and Blessings of Allah be upon him) said:

“Abu Bakr is in Paradise. ‘Umar is in Paradise, ‘Uthman is in Paradise. ‘Ali bin Abi Talib is in Paradise. Talhah is in Paradise. Az-Zubair is in Paradise. Abdur-Rahman bin ‘Awf is in Paradise and Sa’d is in Paradise.”

Sa‘eed (May Allah be pleased with him) the narrator counted nine, and kept silent about the tenth.
The people said,

“We ask you by Allah to tell us who the tenth is, O Abul A’war (the father of the one-eyed)?”

He said,

“Since you have asked me by Allah, Allah’s Messenger (Peace and Blessings of Allah be upon him) said: ‘And Abul A’war (referring to himself) is in Paradise.’”

Anas (May Allah be pleased with him) narrated,

While ‘A’ishah (May Allah be pleased with her) was in her house, she heard a noise outside. She asked, “What is that?” It was said, “A caravan of seven hundred camels belonging to ‘Abdur-

Rahman bin ‘Awf has come from Syria.” ‘A’ishah (May Allah be pleased with her) further said,

“Allah’s Messenger (Peace and Blessings of Allah be upon him) said: ‘I have seen ‘Abdur-Rahman bin ‘Awf entering Paradise crawling.’ Upon hearing that, ‘Abdur-Rahman (May Allah be pleased with him) said, ‘Indeed, I would enter it standing.’ He gave the entire caravan in the way of Allah .”
(Ahmad)

The following Hadith is a lesson for the wealthy people, and glad tidings for ‘Abdur-Rahman (May Allah be pleased with him) regarding Paradise:

Ibrahim bin ‘Abdur-Rahman (May Allah be pleased with him) reported from his father that Allah’s Messenger (Peace and Blessings of Allah be upon him) said:

“O son of ‘Awf! You are a wealthy man, and you will not enter Paradise except by crawling. So, spend in the way of Allah that He will give your feet speed.” ‘Abdur-Rahman said, “What shall I

spend?” He said: “Denounce what you possess.” He said, “All that I possess?” Allah’s Messenger

(Peace and Blessings of Allah be upon him) said: “Yes.” Ibn ‘Awf went out intending to do so. Allah’s Messenger (Peace and Blessings of Allah be upon him) sent for him and said:

“Jibreel has come to me and said, ‘Order Ibn ‘Awf to entertain guests, feed the needy, give one who asks, and spend first for those he supports. If he does, he will be purified.’”

A Martyr and a Truthful One

Allah’s Messenger (Peace and Blessings of Allah be upon him) was on Mount Uhud with Abu Bakr, ‘Umar, ‘Uthman, ‘Ali, Az-Zubair, ‘Abdur-Rahman bin ‘Awf, Sa’d bin abi Waqqas, Sa‘eed bin Zaid, and Talhah bin ‘Ubaidullah (May Allah be pleased with him). The mountain quivered. On that Allah’s Messenger (Peace and Blessings of Allah be upon him) said:

“Be firm! There is only a Prophet, a truthful one and two martyrs on you.”

This Hadith shows that ‘Abdur-Rahman bin ‘Awf (May Allah be pleased with him) has been given glad tidings of Paradise. It is confirmed by Allah’s Statement:

“And whoso obeys Allah and the Messenger (Muhammad (Peace and Blessings of Allah be upon him)) then they will be in the company of those on whom Allah has bestowed His Grace: of the

Prophets, the Siddiqun (those followers of the Prophets who were first and foremost to believe in them like Abu Bakr As-Siddiq t), the martyrs and the righteous. And how excellent these companions are!” (4:69)

He was One of the People of Badr

‘Abdur-Rahman bin ‘Awf (May Allah be pleased with him) was one of those who participated in the Battle of Badr. There is another Hadith in which the Prophet (Peace and Blessings of

Allah be upon him) had given the glad tidings of Paradise to whoever had participated in the Battle of Badr.

Narrated ‘Ubaidullah bin Abi Rafi‘(May Allah be pleased with him), I heard ‘Ali (May Allah be pleased with him) saying, “Allah’s Messenger (Peace and Blessings of Allah be upon him) sent AzZubair bin Al-Awwam, Al-Miqdad and me somewhere saying:

‘Proceed until you reach Rawdah Khah, where you will find a woman with a letter. You are to take the letter from her.’

So, we set out with our horses running at full speed, until we arrived at Ar-Rawdah, where indeed we found the lady. We asked her to take out the letter and she replied, ‘I have no letter with me.’ Finally, she conceded after a threat, and she took it out of her braids.

We brought the letter to Allah’s Messenger r, and it contained a statement from Hatib bin Abi Balta‘ah to some of the Makkan pagans informing them of the intention of Allah’s Messenger (Peace and Blessings of Allah be upon him). Then Allah’s Messenger (Peace and Blessings of Allah be upon him) said: ‘O Hatib! What is this?’

Hatib (May Allah be pleased with him) replied, ‘O Allah’s Messenger, do not hasten to give your judgment on me. I am a man closely connected with the Quraish, but I do not belong to this tribe, while the other emigrants with you have their relatives in Makkah who can protect their dependants and property. So, I wanted to do a favor to my allies in Makkah, so that they might in turn protect my dependants. I did this neither because of disbelief nor apostasy nor out of preferring Kufr (disbelief) over Islam.’

Allah's Messenger (Peace and Blessings of Allah be upon him) said:

'Hatib has spoken the truth.'

'Umar (May Allah be pleased with him) said, 'O Allah's Messenger, allow me to chop off the head of this hypocrite.'

Allah's Messenger (Peace and Blessings of Allah be upon him) said:

'Hatib has participated in the Battle of Badr, and who knows, perhaps Allah has already looked at the Badr warriors and said: 'Do whatever you like for I have forgiven you.''' (Sahih Al-Bukhari)

His Knowledge

'Abdur-Rahman bin 'Awf (May Allah be pleased with him) was one of the Companions (May Allah be pleased with him) who used to narrate from Allah's Messenger (Peace and Blessings of Allah be upon him) and give religious rulings, and the Companions used to apply the rulings he gave them. 'Abdur-Rahman bin 'Awf (May Allah be pleased with him) had a profound religious knowledge and was a gifted teacher.

'Well done Abu Muhammad!'

The Prophet (Peace and Blessings of Allah be upon him) asked 'Abdur-Rahman bin 'Awf (May Allah be pleased with him):

"How did you kiss the Black Stone, O Abu Muhammad?" He said, "I kissed it on the left." The Prophet (Peace and Blessings of Allah be upon him) said: "Well done Abu Muhammad!"

'Verily, I have Special Knowledge'

Once, ‘Umar (May Allah be pleased with him) went to Syria. When he reached Sargh (a place between the Peninsula and Syria), he heard of a plague there, and he consulted the Companions who had different opinions concerning the matter. They agreed to return. ‘Abdur-Rahman (May Allah be pleased with him), who was out for a certain purpose, also came and he said,

“Indeed I have knowledge about this subject, and I heard Allah’s Messenger (Peace and Blessings of Allah be upon him) say:

‘If a plague spreads in a land, do not enter it; but if spreads in a land while you are a resident, then do not flee from it.’”

Eighty Lashes

Narrated Anas (May Allah be pleased with him), the Prophet (Peace and Blessings of Allah be upon him) had someone who had been drinking alcohol lashed with a date leafstalk, Abu Bakr (May Allah be pleased with him) lashed another person for the same offence with forty lashes. When ‘Umar (May Allah be pleased with him) was appointed Caliph, he said,

“The people have mixed with people who have consumed alcohol. What do you say about the legal punishment against this sin?”

‘Abdur-Rahman bin ‘Awf (May Allah be pleased with him) said,

“Let the least legal punishment be 80 stripes.”

‘Is one sheep Sufficient?’

Qubaysah bin Jabir said,

“Once, while I was entering the state of Ihram, I saw a gazelle, and I shot and killed it. This affected me greatly, so I came to ‘Umar bin Al-Khattab (May Allah be pleased with him) to ask his verdict concerning this. I found a fair man with a good complexion beside him. He was ‘Abdur-Rahman bin ‘Awf (May Allah be pleased with him). I asked ‘Umar (May Allah be pleased with him) who turned to ‘Abdur-Rahman bin ‘Awf (May Allah be pleased with him) and said, ‘What do you see? Is one sheep sufficient for him?’ He said, ‘Yes,’ so ‘Umar (May Allah be pleased with him) ordered me to slaughter one sheep.”

‘You are Fair with Us’

Ibn Abbas (May Allah be pleased with her) said,

We sat with ‘Umar bin Al-Khattab (May Allah be pleased with him) who said, “Did you hear anything from Allah’s Messenger (Peace and Blessings of Allah be upon him) regarding what to do if we forget something during our prayer?” I said, “By Allah, no. And you, Commander of the Faithful? Have you not heard anything regarding this?” ‘Umar (May Allah be pleased with him) said, “By Allah, no.”

While we were discussing this matter, ‘Abdur-Rahman bin ‘Awf (May Allah be pleased with him) came and said, “What are you discussing?” They told him the matter, and ‘Abdur-Rahman (May Allah be pleased with him) said, “But I heard Allah’s Messenger order what one must do.” ‘Umar (May Allah be pleased with him) said, “You are fair with us. What did you hear?” He said, “I heard Allah’s Messenger (Peace and Blessings of Allah be upon him) say: ‘If you forget whether to increase or decrease a prayer: If it was one or two Rak‘at (units), let him consider it one Rak‘ah. If he doubts it to be two or three Rak‘at, let him consider it two; and if he doubts it to be three or four, let him consider it three. After that, perform two

prostrations of Sahw (forgetfulness) while sitting, before uttering AtTasleem.”

His Piety and Ethics

‘Abdur-Rahman bin ‘Awf (May Allah be pleased with him) feared Allah greatly, even though he was one of the ten who had been given the glad tidings of Paradise. He participated in the Battle of Badr, and Allah’s Messenger (Peace and Blessings of Allah be upon him) said:

“...And who knows, perhaps Allah has already looked at the Badr warriors and said: ‘Do whatever you like for I have forgiven you.’” (Sahih Al-Bukhari)

Nevertheless, although many Ahadith confirm his being one of the inhabitants of Paradise, yet his fear of Allah did not lessen. The following examples show his extreme fear of Allah (SWT):

‘You Both are Better than I’

One day, while he was fasting, and the food was served, he said,

“Mus‘ab bin ‘Umair (May Allah be pleased with him) was killed, and was shrouded in a piece of cloth. If his head was covered with it, his feet were uncovered. And if his feet were covered, his head was uncovered; yet he was better than I was. When Hamzah (May Allah be pleased with him) was killed, nothing but a cloak shrouded him, yet he was better than I was. Then, Allah provided us amply (or he said, ‘We have been given the delights of this life.’) One fears that the delights of this life have been given in advance, and one would be deprived in the Hereafter.”

Then he started to weep and left the meal.

In the Way of Allah (SWT)

We know of his charitable deed of giving away the load of a caravan of seven hundred camels laden with wheat and flour in the way of Allah (SWT). Here we remind you of the Hadith:

Anas (May Allah be pleased with him) narrated,

‘While ‘A’ishah (May Allah be pleased with her) was in her house, she heard a noise outside. She asked, “What is that?” It was said, “A caravan of seven hundred camels belonging to ‘Abdur-Rahman bin ‘Awf (May Allah be pleased with him) has come from Syria.” ‘A’ishah (May Allah be pleased with her) further said, “Allah’s Messenger (Peace and Blessings of Allah be upon him) said: ‘I have seen ‘Abdur-Rahman bin ‘Awf entering Paradise crawling.’ Upon hearing that, ‘Abdur-Rahman (May Allah be pleased with him) said, ‘O Muslim Ummah! I make you witness that I give all of it in the way of Allah (SWT).’”

What makes you Weep

Naufal bin ‘Iyas Al-Hudhali has another narration that shows his great fear of Allah (SWT):

‘Abdur-Rahman bin ‘Awf (May Allah be pleased with him) used to sit with us, and he was a good person to sit with. One day, he entered his house and we did too. He took a bath and came out to sit with us. When a dish of meat and bread was served, ‘Abdur-Rahman (May Allah be pleased with him) started to weep. We said, “O Abu Muhammad! What causes you to weep?” He said, “Allah’s Messenger (Peace and Blessings of Allah be upon him) died. Neither he nor his family ever had their stomachs full in this way.”

Happiness was written for him

‘Abdur-Rahman’s son, Yahya narrated,

When ‘Abdur-Rahman bin ‘Awf (May Allah be pleased with him) was fatally ill, he fainted and the people thought that his soul had been taken away, so they covered him with a garment. His wife Umm Kulthum bint ‘Uqbah (May Allah be pleased with her) went to the mosque to pray for help and patience as Allah has ordered. The people stayed for a while, as he miraculously regained his consciousness, and the first thing he uttered was At-Takbeer, so the household and the attending people uttered At-Takbeer too. Then he said, “Did I faint?” They said, “Yes.” He said, “While I was unconscious, I saw two men, one of them was cruel and rough, and took me hastily. They said, ‘Let us take you to be judged before The Exalted.’ An angel met them and said, ‘Where are you going with him?’ They said, ‘To judge him before the Exalted, the Just.’ The angel said, ‘Return him back because he is one of those for whom Allah has ordained happiness and forgiveness while they were yet in their mother’s wombs. His progeny will enjoy the same happiness as Allah wills.’” ‘AbdurRahman (May Allah be pleased with him) lived another month and then he died.

His Striving in the Way of Allah

This prominent Companion had offered his soul in the way of Allah (SWT), to support His religion and His Messenger (Peace and Blessings of Allah be upon him) from the first day of his reversion to Islam. He was present in all the battles, and did not lag behind in any of them. Allah’s Messenger (Peace and Blessings of Allah be upon him) sent him to Daumat-ul-Jandal after he put on his turban, and said to him:

“March out in the Name of Allah.”

He also said to him:

“If Allah gives you victory over them, take the daughter of their chieftain for marriage.”

Their chieftain was called Al-‘Asbagh bin Tha‘labah Al-Kalbi, and ‘Abdur-Rahman (May Allah be pleased with him) married his daughter Tamadur.

On the Day of Uhud, when the Muslims fled except for a few warriors, ‘Abdur-Rahman (May Allah be pleased with him) was among those who remained to defend Allah’s Messenger (Peace and Blessings of Allah be upon him) sacrificing their lives for him. Some of his teeth were broken. He received more than twenty wounds some of which were in his leg and he became lame because of them.

His Generosity and Spending in the Way of Allah (SWT)

‘Abdur-Rahman bin ‘Awf (May Allah be pleased with him) was generous and openhanded. He used to spend in the way of Allah without worrying about poverty. His spending was dedicated for the support of the religion of Allah (SWT).

A Verse revealed for Him

As-Sa’ib (May Allah be pleased with him) said, Allah’s Statement (Al-Baqarah 2:262) refers to ‘Uthman and ‘Abdur-Rahman bin ‘Awf (May Allah be pleased with her). ‘Abdur-Rahman bin ‘Awf (May Allah be pleased with him) brought four thousand Dirhams to the Prophet (Peace and Blessings of Allah be upon him) in charity and said,

“I had only eight thousand Dirhams. So, I brought four thousand Dirhams as charity for Allah and held four thousand Dirhams back for my family.”

Allah’s Messenger (Peace and Blessings of Allah be upon him) said:

“May Allah bless you for what you have given and what you have held back.”

The Verse was revealed on this occasion, and it says:

“Those who spend their wealth in the cause of Allah, and do not follow up their gifts with reminders of their generosity or with injury, their reward is with their Lord. On them shall be no fear, nor shall they grieve.” (2: 262)

In the Way of Allah (SWT)

‘Abdur-Rahman bin ‘Awf (May Allah be pleased with him) gave one half of his wealth in the way of Allah (SWT). Later on he gave 40,000 Dinars, and afforded five hundred horses and five hundred riding animals in the way of Allah (SWT). He earned his wealth as a trader.

It was said that he manumitted thirty slaves in one day, and gave two hundred ounces of gold in charity for the Tabuk expedition.

Charity for One’s Relatives

Ibn ‘Awf (May Allah be pleased with him) used to support the people of Madinah. He gave to relatives and non-relatives based upon their needs. He lent money to one-third of them, and repaid the debts of the second third, and to the last third he gave in charity to the people of Madinah. His son Talhah (May Allah be pleased with him) said,

“‘Abdur-Rahman bin ‘Awf (May Allah be pleased with him) used to support the needy people of Madinah. He used to lend one third of them, and would give to the second third to repay their debts, and would give in charity the last third of them.”

His son Abu Salamah (May Allah be pleased with him) said,

“Indeed, my father bequeathed a garden that was sold for 400,000 Dirhams to the Mothers of the Believers.”

‘Abdur-Rahman (May Allah be pleased with him) sold a piece of land for 40,000 Dinars to ‘Uthman bin ‘Awf (May Allah be pleased with him), and distributed the amount among Banu Zuhrah and the poor among the Muslims. He sent a sum of it to the Mothers of the Believers. When ‘A’ishah (May Allah be pleased with her) received her share, she said,

“May Allah (May Allah be pleased with him) give ‘Abdur-Rahman bin ‘Awf from the sweet waters of Salsabil (a spring) in Paradise.”

His Business and His Chastity

‘Abdur-Rahman bin ‘Awf (May Allah be pleased with him) was a generous and chaste man. He used to rely on Allah (May Allah be pleased with him) first, and then on his own efforts. When he emigrated to Madinah, Allah’s Messenger (Peace and Blessings of Allah be upon him) instituted a brotherhood pact between him and Sa’d bin Ar-Rabi’ Al-Ansari (May Allah be pleased with him), Sa’d said to him,

“Dear brother! I am one of the wealthiest men of Madinah, so take one half of my wealth. I also have two wives, choose the one you like more, and tell me to divorce her that you might marry her.”

‘Abdur-Rahman bin ‘Awf (May Allah be pleased with him) said to him,

“May Allah bless your wealth and family, just show me the market.”

Let the narration of Sahih Al-Bukhari tell us the story:

“Narrated Abdur-Rahman bin ‘Awf (May Allah be pleased with him),

When we came to Madinah as Emigrants, Allah’s Messenger (Peace and Blessings of Allah be upon him) established a bond of brotherhood between me and Sa’d bin Ar-Rabi’. He said (to me), “I am the richest among the Ansar, so I will give you half of my wealth and you may look at my two wives, and whichever of the two you choose, I will divorce her; and when she has completed the prescribed period you may marry her.”

Abdur-Rahman (May Allah be pleased with him) replied,

“I am not in need of any of this. Is there a marketplace where trade is practiced?” He replied, “The market of Qainuqa’.” Abdur-Rahman (May Allah be pleased with him) went to that market the following day, and brought some dried buttermilk (yoghurt) and ghee (clarified butter), and then he continued going there regularly. A few days later, Abdur-Rahman (May Allah be pleased with him) came having traces of yellow (scent) on his body. Allah’s Messenger (Peace and Blessings of Allah be upon him) asked him whether he had gotten married, and he replied in the affirmative. The Prophet (Peace and Blessings of Allah be upon him) asked him: “Whom did you marry?” He replied, “A woman from the Ansar.” The Prophet (Peace and Blessings of Allah be upon him) asked him: “How much did you give her [in dowry]?” He replied, “(I gave her) a gold piece equal in weight to a date stone.” The Prophet said:

“Give a Walimah (wedding banquet) even if with only a sheep.” (AlBukhari)

‘Abdur-Rahman bin ‘Awf (May Allah be pleased with him) explains how his provision was ample as saying,

“In doing business, it seems as if whenever I lifted a stone, there would be gold and silver under it (waiting for me).”

Allah provided him so amply that he was one of the richest in Madinah. It was narrated that when he died, he left one thousand camels, three thousand sheep, one hundred horses, and so much gold that the men used to cut it with axes until their hands were sore.

Narrated Hakim bin Hizam (May Allah be pleased with him) that the Prophet (Peace and Blessings of Allah be upon him) said:

“The upper hand is better than the lower hand. So, start giving charity first to your dependents. The best object of charity is that which is given by a wealthy person; and whoever abstains from asking others (for charity), Allah will make him content; and whoever is satisfied with what Allah has given him, Allah will make him self-sufficient.” (Al-Bukhari)

Narrated Abu Hurairah (May Allah be pleased with him) that Allah’s Messenger (Peace and Blessings of Allah be upon him) said:

“Sadaqah does not reduce property, and Allah increases the honor of him who forgives, and no one humbles himself for the sake of Allah without Allah raising him up.”
(Muslim)

Ibn ‘Awf (May Allah be pleased with him) used to give as much as he possibly could in the way of Allah , so, his wealth increased due to the fact that:

“Giving charity purifies and augments the wealth of the giver.”

With Allah’s Messenger (Peace and Blessings of Allah be upon him)

Allah’s Messenger (Peace and Blessings of Allah be upon him) loved ‘Abdur-Rahman bin ‘Awf (May Allah be pleased with him) very much. He used to invoke Allah in his favor because he knew his sincerity to Allah and His Messenger (Peace and Blessings of Allah be upon him), and his good qualities. There are many Ahadith that show the love of Allah’s Messenger (Peace and Blessings of Allah be upon him):

One of the Most Excellent Muslims

Busrah bint Safwan (May Allah be pleased with her) said, The Prophet (Peace and Blessings of Allah be upon him) asked her:

“Who has proposed [in marriage] for Umm Kulthum bint ‘Uqbah?” She said, ‘So-and-so’ and ‘Abdur-Rahman bin ‘Awf.’” He said: “Give her in marriage to ‘Abdur-Rahman bin ‘Awf because he is one of the most excellent Muslims.”

The Truthful and the Dutiful

Umm Salamah (May Allah be pleased with her) said that she heard Allah’s Messenger (Peace and Blessings of Allah be upon him) saying to his wives:

“Indeed, the one who will be kind to you after me is the truthful and the dutiful. O Allah! Give ‘Abdur-Rahman bin ‘Awf from Salsabil in Paradise.”

What Allah’s Messenger (Peace and Blessings of Allah be upon him) had foretold came to be true. ‘Abdur-Rahman bin ‘Awf (May Allah be pleased with him) was one of the most dutiful to the Mothers of the Believers after the death of Allah’s Messenger (Peace and Blessings of Allah be upon him).

A Man of the People of Badr

‘Abdur-Rahman bin ‘Awf (May Allah be pleased with him) complained to Allah’s Messenger (Peace and Blessings of Allah be upon him) about Khalid bin Al-Waleed (May Allah be pleased with him). The Prophet (Peace and Blessings of Allah be upon him) asked Khalid:

“Why do you harm a man of the people of Badr? If you spend the equivalent of Mount Uhud in gold, you still would not equal what he has done.”

Allah’s Messenger (Peace and Blessings of Allah be upon him) performed the Prayer behind Him

Once, ‘Abdur-Rahman bin ‘Awf (May Allah be pleased with him) accompanied Allah’s Messenger (Peace and Blessings of Allah be upon him) on a journey. Allah’s Messenger (Peace and Blessings of Allah be upon him) went for some work, when the time for the prayer came, ‘Abdur-Rahman bin ‘Awf (May Allah be pleased with him) proceeded to lead the people in the prayer. The Prophet (Peace and Blessings of Allah be upon him) returned and joined only one Rak‘ah behind him. When he

(Peace and Blessings of Allah be upon him) uttered At-Tasleem, he said:

“You have done well.”

It was said that ‘Abdur-Rahman bin ‘Awf (May Allah be pleased with him) wanted to return to the worshippers’ row, but Allah’s Messenger (Peace and Blessings of Allah be upon him) gestured him to stay in his place as Imam (prayer leader). None acquired such a glorious deed except he and Abu Bakr (May Allah be pleased with him). When Abu Bakr (May Allah be pleased with him) led the people in prayer during the fatal illness of Allah’s Messenger r, he was among the worshippers.

The Companions’ Esteem for Him

The Companions of Allah’s Messenger (Peace and Blessings of Allah be upon him) held this prominent Companion in very high esteem, and testified to his virtuous and exemplary behavior. We have seen when we spoke about his knowledge, how ‘Umar (May Allah be pleased with him) accepted the Hadith of Allah’s Messenger (Peace and Blessings of Allah be upon him) concerning the plague from him, and he adopted his deduction concerning the imposition of eighty lashes as a legal punishment for anyone drinking alcohol. He accepted his inference about imposing the Jizyah (tax) on the Magians. There is no harm in reminding ourselves of the Ahadith that substantiate the aforementioned facts:

“If a plague spreads in a land, do not enter it; but if it spreads in a land while you are a resident, then do not flee from it.”

Ibrahim bin ‘Abdur-Rahman bin ‘Awf (May Allah be pleased with him) said,

While we were walking with ‘Uthman (May Allah be pleased with him) on the way to Makkah, ‘Uthman (May Allah be pleased with him) saw ‘Abdur-Rahman bin ‘Awf (May Allah be pleased with him), whereupon he said, “No one is able to surpass the reward the Shaykh has attained for the two migrations.”

Al-Miswar bin Makhramah said,

While I was walking in a cavalcade between ‘Uthman (May Allah be pleased with him) and ‘AbdurRahman bin ‘Awf (May Allah be pleased with him) who was in front of me and who was wearing a black cloak, ‘Uthman (May Allah be pleased with him) said, “Who is the one in the black cloak?” He was answered, “‘Abdur-Rahman bin ‘Awf (May Allah be pleased with him).” ‘Uthman (May Allah be pleased with him) called me, “O Miswar!” I said, “Here I am, O Commander of the Faithful!” He said, “He who thinks he is better than your maternal uncle in regard to the first and second migration, has told a lie.”

When ‘Abdur-Rahman bin ‘Awf (May Allah be pleased with him) sold a piece of land for 40,000 Dinars to ‘Uthman bin ‘Affan (May Allah be pleased with him), he distributed the amount among Banu Zuhrah, the poor amongst the Muslims, and sent a sum of that amount to the Mothers of the Believers. When Al-Miswar (May Allah be pleased with him) brought the share of ‘A’ishah (May Allah be pleased with her) to her, she said, “Who sent this?” Al-Miswar (May Allah be pleased with him) said, “‘Abdur-Rahman bin ‘Awf.” ‘A’ishah (May Allah be pleased with her) said, “Allah’s Messenger (Peace and Blessings of Allah be upon him) said:

‘No one will be kinder to you after my death except the patient. May Allah give ‘Abdur-Rahman bin ‘Awf from the waters of Salsabil of Paradise.’”

When ‘Abdur-Rahman bin ‘Awf (May Allah be pleased with him) said, “I bear witness that Allah’s Messenger (Peace and Blessings of Allah be upon him) has granted me and ‘Umar bin Al-Khattab such and such a land, and Az-Zubair (May Allah be pleased with him) went and bought that land (allocated to Umar (May Allah be pleased with him)) from ‘Umar’s family.” Az-Zubair (May Allah be pleased with him) said to ‘Uthman (May Allah be pleased with him), “Ibn ‘Awf said such and such.” ‘Uthman (May Allah be pleased with him) said, “His testimony is acceptable whether it is for him or against him.”

His Death

‘Abdur-Rahman bin ‘Awf (May Allah be pleased with him) died in the year 31 AH at the age of 72.

He had spent his life being obedient to Allah (SWT), and he struggled in the way of Allah .

He spent in the way of Allah and lived a praiseworthy life.

Sa’d bin Abi Waqqas (May Allah be pleased with him) asked how it was to lift his Janazah (funeral bier) and he said,

“Wa jabalah.”

‘Uthman bin ‘Affan (May Allah be pleased with him) led the people in his funeral prayer, and he was buried in Al-Baqi’.

8: Sa'd bin Abi Waqqas (May Allah be pleased with him)

Who was Given the Glad Tidings of Paradise

He was Sa'd bin Abi Waqqas bin Uhaib bin Abd Manaf bin Zuhrah bin Kilab bin Murrah bin Ka'b bin Lua'i (May Allah be pleased with him), and he was from Bani Zuhrah. They are from the family of Aminah bint Wahb, the mother of the Prophet (Peace and Blessings of Allah be upon him), so he was related to the uncles of the Prophet (Peace and Blessings of Allah be upon him). His lineage meets with the Prophet (Peace and Blessings of Allah be upon him) at Kilab bin Murrah. His name was the same before Islam and remained the same thereafter. His nickname was Abu Ishaq.

His Features

Certainly Islam does not measure a person on the basis of his form or color, but measures us according to our fear of Allah (SWT), and the purity of our creed. We are judged based upon our actions, and the intentions for our actions; and naturally, the one who fears Allah and who remembers Him at all times, will win more good deeds, and have very few bad deeds. Verily, the most honored with Allah are the pious.

We want to give you a description of this noble Companion so that as you read, you will be able to imagine him. He was short in height and had a brown complexion. His hair was curly, and he was particularly known for his sharp vision.

His Acceptance of Islam

Sa'd (May Allah be pleased with him) was among the group of foremost Muslims who saw the light of truth. Finding the truth

is the genuine need of every person, and thereafter, the means to a successful life. Truth is more valuable than any treasure on earth. Certainly his speedy acceptance of the call shows that his soul was inclined toward goodness and his mind was open to realizing the truth.

Sa'd (May Allah be pleased with him) said,

"No one accepted Islam on the day that I accepted it. For seven days after that I remained a third of Islam." (Fath-ul-Bari)

'A'ishah bint Sa'd (May Allah be pleased with her) said,

"My father remained a day and a night, and he was a third of Islam."

It is clear that six others accepted Islam before him and he was the seventh, so what is meant by 'a third of Islam' is that he was a third after the other two believers in Islam: Khadijah and Abu Bakr (May Allah be pleased with her).

Sa'd (May Allah be pleased with him) accepted Islam at the urging and ministry of Abu Bakr AsSiddiq (May Allah be pleased with him). When Abu Bakr (May Allah be pleased with him) accepted Islam, he openly proclaimed his Faith and called others to Allah and His ordained way of life in Islam. He was a respected man in his community and everyone who knew him, loved him. He was from a noble family and an honest merchant by trade. The men of the Quraish used to come to him to solve their problems, due to his knowledge and genial nature. He talked about Islam to those he knew well and trusted. Uthman (May Allah be pleased with him) accepted Islam, and so did Az-Zubair, 'Abdur-Rahman bin 'Awf, Sa'd bin Abi Waqqas and Talhah bin 'Ubaidullah (May Allah be pleased with him) at his invitation.

What confirms the truthfulness of Sa'd's belief and his firmness upon the truth, was his stance with his mother, whom he loved dearly. He tried to continue obeying her even though she was not Muslim.

Sa'd (May Allah be pleased with him) said that this Ayah (Qur'anic verse) was revealed with regard to him:

“And we have enjoined on man to be good and dutiful to his parents, but if they strive to make you join with Me (in worship) anything (as a partner) of which you have no knowledge, then obey them not. Unto Me is your return, and I shall tell you what you used to do.” (29:8)

He said,

I used to be dutiful to my mother but when I accepted Islam she said, “O Sa'd! What is this religion you have turned to? You must leave this religion or I will not eat or drink until I die.” I said, “Do not do this mother. I will not leave this religion for anything.” So, she went a day without eating or drinking, and by morning she had become weak. So, when I saw this, I said to her, “O mother, do what you will. I swear by Allah if you had a hundred souls and they were to leave you one by one, I would not leave my religion. So, if you like, eat, and if you won't, then don't.” When she saw this resolve from me, she ate.

This is the sweetness of Faith, and it is the kind of Faith we all need. This stance caused him to be remembered as a brave hero.

In Defense of Islam

Ibn Ishaq said that the Companions of the Prophet (Peace and Blessings of Allah be upon him) used to pray in secret, and once when they were on their way to Makkah, a group of the unbelievers came upon them and began abusing and harassing

them until it turned into a fight. Sa'd (May Allah be pleased with him) struck one of them and wounded him severely. It was the first bloodshed for the cause of defending the Muslims' rights to Islam.

The First to shoot an Arrow

Sa'd (May Allah be pleased with him) was an expert archer, never missing the mark. He said,

“I am the first of the Arabs to shoot an arrow in order to defend our right to practice Islam.”

Glad Tidings of Paradise

Allah's Messenger (Peace and Blessings of Allah be upon him) gave Sa'd (May Allah be pleased with him) the glad tidings of Paradise on more than one occasion. Sa'd (May Allah be pleased with him) was also from the ten who the Prophet (Peace and Blessings of Allah be upon him) promised Paradise in the famous Hadith:

Sa'eed bin Zaid (May Allah be pleased with him) narrated that Allah's Messenger (Peace and Blessings of Allah be upon him) said,

“Abu Bakr is in Paradise. ‘Umar is in Paradise, ‘Uthman is in Paradise. ‘Ali bin Abi Talib is in Paradise. Talhah is in Paradise. Az-Zubair is in Paradise. Abdur-Rahman bin ‘Awf is in Paradise and Sa'd is in Paradise.”

Sa'eed (May Allah be pleased with him) the narrator counted nine, and kept silent about the tenth. The people said,

“We ask you by Allah to tell us who the tenth is, O Abul A‘war (the father of the one-eyed)?” He said,

“Since you have asked me by Allah, Allah’s Messenger (Peace and Blessings of Allah be upon him) said: ‘And Abul-A‘war (referring to himself) is in Paradise.’”

In the famous Hadith narrated by Ibn ‘Abbas (May Allah be pleased with her), the Prophet (Peace and Blessings of Allah be upon him) confirmed that he would be granted Paradise:

The Prophet (Peace and Blessings of Allah be upon him) was on Mount Uhud with some of his Companions, and the mountain shook. The Prophet (Peace and Blessings of Allah be upon him) said:

“Be firm. There is only a Prophet, a truthful one, and a martyr on you.”

They were the Prophet (Peace and Blessings of Allah be upon him), Abu Bakr (May Allah be pleased with him), and the ten he mentioned except Abu ‘Ubaidah (May Allah be pleased with him).

The Prophet (Peace and Blessings of Allah be upon him) Praised and Supplicated for Him

The Prophet (Peace and Blessings of Allah be upon him) knew the sincerity of Sa‘d (May Allah be pleased with him), and realized his love for Allah and himself.

He saw how he struggled in the way of Allah with his life and possessions. Thus, the Prophet (Peace and Blessings of Allah be upon him) used to supplicate for him, and he often mentioned him with praise. Some of the supplications and praises are as follows:

‘This is My Uncle’

Jabir (May Allah be pleased with him) said, Allah’s Messenger (Peace and Blessings of Allah be upon him) turned toward Sa’d (May Allah be pleased with him) and said:

“This is my uncle so let another show me his uncle.”

Sa’d (May Allah be pleased with him) was from Bani Zuhrah, and the Prophet’s mother was also from Bani Zuhrah, so because of that he called him his uncle.

‘May my Father and Mother be sacrificed...’

‘Ali (May Allah be pleased with him) said that the Prophet (Peace and Blessings of Allah be upon him) never mentioned both of his parents (in a statement) for anyone other than Sa’d bin Abi Waqqas (May Allah be pleased with him). He said on the Day of Uhud:

“Sa’d, shoot them! May my father and mother be sacrificed for you!”

Sa’d (May Allah be pleased with him) narrated,

The Prophet (Peace and Blessings of Allah be upon him) mentioned his two parents for me on the Day of Uhud. There was a man from the disbelievers who was fighting hard during the battle, and the Prophet (Peace and Blessings of Allah be upon him) said:

“Sa’d, shoot them! May my father and mother be sacrificed for you!”

So, I pulled out an arrow without a tip and hit him in the forehead, and his private area was exposed. Allah’s Messenger

(Peace and Blessings of Allah be upon him) laughed until I could see his molar teeth.”

‘A Righteous Man’

‘A’ishah (May Allah be pleased with her) narrated that the Prophet (Peace and Blessings of Allah be upon him) was restless one night, and said: “If only a righteous man from my Companions was guarding me tonight.” At that time we heard the sound of someone approaching. He said: “Who is it?” The unknown man answered, “Sa’d bin Abi Waqqas.” The Prophet (Peace and Blessings of Allah be upon him) said: “What has brought you tonight?” He answered, “I was worried about you, so I came to protect you.” And for this, Allah’s Messenger (Peace and Blessings of Allah be upon him) supplicated for him.

Love of Allah (SWT)

‘A’ishah (May Allah be pleased with her) the daughter of Sa’d (May Allah be pleased with him) said on the authority of her father:

“Allah’s Messenger (Peace and Blessings of Allah be upon him) sat in the mosque for three nights and said: ‘O Allah, through this door enters one who loves you and you love him.’ Then Sa’d entered.”

‘O Allah, Guide His Arrow’

The Prophet (Peace and Blessings of Allah be upon him) supplicated to Allah to guide Sa’d’s arrows, and after that his arrow never missed a target. Sa’d (May Allah be pleased with him) narrated that the Prophet (Peace and Blessings of Allah be upon him) said:

“O Allah, guide his arrow and answer his supplication.”

‘O Allah, Answer His Supplication’

Allah’s Messenger (Peace and Blessings of Allah be upon him) asked Allah to answer the supplication of Sa’d (May Allah be pleased with him). He said:

“O Allah, answer his supplication.”

In another narration he said:

“O Allah, answer Sa’d if he calls on you.”

Allah (SWT) answered the call of His Prophet (Peace and Blessings of Allah be upon him) and Sa’d’s supplications were thereafter answered, and Sa’d (May Allah be pleased with him) was known for this. There are narrations regarding this phenomenon:

‘Umar’s Concern

Since the Companions of the Prophet (Peace and Blessings of Allah be upon him) knew his supplication was answered, they were afraid he might supplicate against them.

A slave girl of Sa’d (May Allah be pleased with him) came out, and was wearing a new dress. The wind blew, and it uncovered her. ‘Umar (May Allah be pleased with him) saw this, and went to lash her. Sa’d (May Allah be pleased with him) stood in front of her to prevent him from hitting her. Sa’d (May Allah be pleased with him) went and made a supplication against ‘Umar (May Allah be pleased with him). However, ‘Umar (May Allah be pleased with him) gave him a stick and said, “Take your revenge,” so Sa’d (May Allah be pleased with him) forgave him.

‘Don’t Send Curses’

Sa’d (May Allah be pleased with him) owed money to Ibn Mas’ud (May Allah be pleased with him), and he requested it from him, so they fell into a terrible dispute. Hashim bin ‘Utbah said, “You two are the Companions of Allah’s Messenger (Peace and Blessings of Allah be upon him) and the people look up to you.” So, Sa’d (May Allah be pleased with him) threw the rod down that was in his hand and raised his hands and said, “O Lord of the heavens!’ Ibn Mas’ud (May Allah be pleased with him) said, “Do not send curses.” So, Sa’d (May Allah be pleased with him) became quiet and then said, “By Allah, if it were not for the fear of Allah, I would have made a supplication that you would not have escaped.”

Don’t insult Your Brothers

Ibn Al-Musayyib (May Allah have mercy upon him) narrated that a man was insulting ‘Ali, Talhah and Zubair (May Allah be pleased with him), so Sa’d (May Allah be pleased with him) began to admonish him and said, “Do not insult your brothers,” and he refused. So, Sa’d (May Allah be pleased with him) stood up and went to pray two Rak’ah (units) of prayer, and supplicated.

A camel came dividing the people, and took him (the one insulting the Companions) from the ground, and put him between his chest and the ground until he suffocated and was crushed. I saw the people following Sa’d (May Allah be pleased with him) saying,

“Your supplication was answered.”

'I was Afflicted by the Du'a of Sa'd (May Allah be pleased with him)'

Some of the people of Kufah came to 'Umar bin Al-Khattab (May Allah be pleased with him) complaining about Sa'd (May Allah be pleased with him) saying that he performed prayers improperly. Sa'd (May Allah be pleased with him) said, "As for me, I pray with them the prayer of Allah's Messenger (Peace and Blessings of Allah be upon him). I lengthen the first two Rak'ah and shorten the last two." 'Umar (May Allah be pleased with him) said, "That is what we thought about you, O Abu Ishaq," so 'Umar (May Allah be pleased with him) sent some messengers to Kufah to ask about Sa'd (May Allah be pleased with him). They did not come upon a mosque in Kufah without the people praising him. When they came to the mosque of Bani 'Abs, a man called Abu Sa'dah said, "Certainly he is not just in judging, and is not fair in his ruling."

So, Sa'd (May Allah be pleased with him) said,

"O Allah, if he is lying then take his sight, lengthen his life, and give him trial after trial."

Abdul-Malik said,

I saw Abu Sa'dah after that and he was asked how he was. He said,

"I am old, and have been tried severely. I have been afflicted by the supplication of Sa'd." (AlBukhari 755 and Ahmad 1/175)

His Piety and Taqwa

Sa'd (May Allah be pleased with him) was a diligent worshipper and abstained from the delights of this life, being

fearful of Allah (SWT). He used to strive for the Pleasure of Allah in all his actions.

There are many narrations that show this, but we will mention only a few:

No one loves them except a Believer

When Sa'd's son 'Aamir saw the importance Sa'd (May Allah be pleased with him) placed on a particular community inhabited by the Ansar, he watched his father's actions carefully. He said to him, "Father, I see you doing things in this place of the Ansar that I don't see you do to others." Sa'd (May Allah be pleased with him) answered, "Do you have a problem with that?" His son said, "No, but this act of yours surprises me." Sa'd (May Allah be pleased with him) said, "I heard Allah's Messenger (Peace and Blessings of Allah be upon him) saying:

'No one loves the Ansar but a believer, and no one hates them except a hypocrite.'"

Fearful about narrating Ahadith

Sa'd (May Allah be pleased with him) was extremely fearful of narrating too many Ahadith (narrations) from Allah's Messenger (Peace and Blessings of Allah be upon him). He was afraid of making an error or having people add to his Hadith, thereby making it incorrect. Once he was asked about a Hadith, and he remained quiet. He finally said,

"Certainly I hate to narrate to you a Hadith and have you add to it a hundred other words."

The Blood of a Muslim

During the days of the turmoil (when the Muslims were fighting one another) after the murder of ‘Uthman (May Allah be pleased with him), Sa’d (May Allah be pleased with him) distanced himself and did not enter into the fighting. His son ‘Aamir came to him wanting him to step forward to become the Caliph. Sa’d (May Allah be pleased with him) said to him,

“My son, in the times of turmoil you want me to assume leadership? By Allah, I will not. If given a sword and I came upon a Muslim, I would withdraw from him; but if I came upon a disbeliever, I would kill him.”

So, because of his fear of Allah (SWT), he feared killing a Muslim.

‘All of My Wealth...’

Sa’d (May Allah be pleased with him) said,

In the year of the conquest of Makkah. I became sick, so the Prophet (Peace and Blessings of Allah be upon him) came to visit me. I said, “O Messenger of Allah, certainly I am a very wealthy man, and I do not have anyone to bequeath my wealth except my daughter. So, I want to give away all of my wealth in charity.” He said: “No,” I said, “Then only half.” He said: “No,” I said, “Then a third.” He said: “Even a third is too much. Verily, to leave your inheritors wealthy is better than to leave them poor and begging from the people.”

His Knowledge

Sa’d bin Abi Waqqas (May Allah be pleased with him) was knowledgeable about Allah’s religion. The Companions of Allah’s Messenger (Peace and Blessings of Allah be upon him)

knew his level of knowledge, and they used to recognize his virtue because of it. There are many narrations that tell us about this so we will mention a few as examples:

'I have more Knowledge'

Abdur-Rahman bin Al-Miswar said,

I left with my father, Sa'd bin Abi Waqqas, and Abdur-Rahman bin Al-Aswad in the Year of Adharah. There was a sickness in Syria so we stayed in Sargh for fifty days. We entered the month of Ramadan, and Al-Miswar and Abdur-Rahman fasted, but Sa'd did not fast. I said to him,

"O Abu Ishaq you are from the Companions of Allah's Messenger (Peace and Blessings of Allah be upon him) who were present at Badr, yet you break your fast while others are fasting?"

He said,

"I have more knowledge [in this matter] than them."

Abdur-Rahman bin Miswar said,

We were in a village in Syria called Oman and Sa'd (May Allah be pleased with him) prayed two Rak'ah (units of prayer), so we asked him about it. He said,

"We are more knowledgeable."

Don't ask Anyone Other than Him

'Abdullah bin 'Umar (May Allah be pleased with her) heard Sa'd bin Abi Waqqas (May Allah be pleased with him) saying about Allah's Messenger (Peace and Blessings of Allah be

upon him) that he wiped over his socks. ‘Abdullah bin ‘Umar (May Allah be pleased with her) asked his father about it, and he said,

“Yes, if Sa’d narrated that to you from Allah’s Messenger (Peace and Blessings of Allah be upon him) then don’t ask for another opinion other than his.”

His Position with the Companions and the Tabi‘een

The Companions and the Tabi‘een (second generation of the Companions) honored Sa’d (May Allah be pleased with him) and preserved the position he had, for he was the one to whom Allah’s Messenger (Peace and Blessings of Allah be upon him) said:

“Sa’d, shoot them! May my father and mother be sacrificed for you!”

He was one whose supplication was answered, and was from the first seven people to believe in Allah’s Messenger (Peace and Blessings of Allah be upon him), and he was from the Ten Companions who were promised Paradise. He was one whom the Prophet (Peace and Blessings of Allah be upon him) was pleased with when he died.

‘Umar’s Trust

‘Umar bin Al-Khattab (May Allah be pleased with him) had great trust in Sa’d (May Allah be pleased with him) and he did not compromise in his judgment. He only chose someone who was capable and trustworthy. ‘Umar (May Allah be pleased with him) chose Sa’d (May Allah be pleased with him) to govern Kufah, the city that Sa’d (May Allah be pleased with him) established after he entered it and defeated the Persians. It

later became the capital of the Islamic State of Iraq. ‘Umar (May Allah be pleased with him) chose him for this position as did ‘Uthman (May Allah be pleased with him) when he became the Caliph. ‘Umar's trust of him is clear in naming him the commander in the battles against the Persians. ‘Umar (May Allah be pleased with him) was right in his decision as he led the Muslims to a great victory that remains among the annals in Muslim history. ‘Umar’s trust in his knowledge and understanding of Islam was so great that he said to his son ‘Abdullah (May Allah be pleased with him),

“Yes, if Sa‘d narrated that to you from the Messenger (Peace and Blessings of Allah be upon him) then do not ask for another opinion other than his.”

And ‘Umar (May Allah be pleased with him) nominated him in a committee of Companions on his death-bed and said, “Whoever you choose will be the Caliph after me.”

So, is there any bigger trust than making anyone responsible for the welfare of the Islamic state, and entrusted with the lives of the people?

Statements about Him

Abu Ishaq said, “The sternest of the Companions are four: ‘Umar, ‘Ali, Az-Zubair and Sa‘d (May Allah be pleased with him).”

Ibn Mas‘ud (May Allah be pleased with him) said, “I saw Sa‘d (May Allah be pleased with him) fighting like a brave warrior on the Day of Badr.”

Imam Ath-Thahabi said about him,

“He was one of the Ten Companions promised Paradise and he was one of the best Companions. People called him the ‘Cavalier of Islam’ because he was the first to shoot an arrow in the cause of Allah (SWT). He was the leader of the army that conquered Persia, and he was the one whose supplication was always answered.”

His Bravery

Sa’d (May Allah be pleased with him) was a brave and fearless warrior, as we have seen in many examples. He was brave even in his youth and was not afraid to defend Islam even if it meant bloodshed for the cause of the truth. Due to his bravery and his firm stance upon Islam, he was called the ‘Cavalier of Islam.’ He was present at the battles of Badr, Uhud and Khandaq. And he guarded Allah’s Messenger (Peace and Blessings of Allah be upon him) in the battle fields. He said,

“I was the first to shoot an arrow for the defense of Islam. By Allah, we used to fight alongside Allah’s Messenger (Peace and Blessings of Allah be upon him) in the battles, and we had nothing to eat except the leaves of trees.”

On the Day of Uhud when the archers disobeyed the order of Allah’s Messenger (Peace and Blessings of Allah be upon him) and came down the mountain leaving their positions, the unbelievers surrounded the Muslims, and were able to attack them with their arrows until they killed many of them, wounding Allah’s Messenger (Peace and Blessings of Allah be upon him). The ranks of the Muslims were broken, and the very ground beneath them shook. Sa’d (May Allah be pleased with him) was from those few Companions that remained with Allah’s Messenger (Peace and Blessings of Allah be upon him), protecting him with their lives. He shot with his bow, and did

not miss even one target. Allah's Messenger (Peace and Blessings of Allah be upon him) encouraged him saying:

“Sa’d, shoot them! May my father and mother be sacrificed for you.” (At-Tirmidhi)

Sa’d (May Allah be pleased with him) was a commander in the battles against Persia, where the Muslims defeated the Persians in the battle of Al-Qadisiyyah and killed their commander. When the news reached ‘Umar (May Allah be pleased with him) he was happy that Allah had aided the Muslims and commanded them to advance. They crossed the River Tigris, entered the capital, took the city, and extinguished the Persians forever. Years afterward, they conquered Jalula, the stronghold of the Magians. The spoils of the war reached thirty million Dirhams. So, it was named ‘The Victory of Victories’.

His Death

Sa’d (May Allah be pleased with him) died in his house in Al-‘Aqeeq on the outskirts of Madinah. He was carried on the shoulders of the people to Madinah and buried in Al-Baqi’. Marwan bin Al-Hakam who was in charge of Madinah, prayed for him, and led his funeral prayer. The Mothers of the Believers, prayed his funeral prayer in their houses.

He was the last of the Ten Companions to die, who were promised Paradise, and it was also said that he was the last of the Muhajirin (Emigrants) to die.

9: Sa‘eed bin Zaid (May Allah be pleased with him)

Who was Given the Glad Tidings of Paradise

His Name and Lineage

His name was Sa‘eed bin Zaid bin ‘Amr bin Nufail bin Abdul-‘Uzza bin Riyah Al-Qurashi Al- ‘Adawi (May Allah be pleased with him), and his lineage meets with that of the Prophet (Peace and Blessings of Allah be upon him) at Ka‘b bin Lua’i.

‘Umar bin Al-Khattab (May Allah be pleased with him) was his paternal uncle, because ‘Amr bin Nufail – the father of Sa‘eed and Al-Khattab bin Nufail – the father of ‘Umar (May Allah be pleased with him) were brothers. Sa‘eed (May Allah be pleased with him) was the husband of Fatimah (May Allah be pleased with her), the sister of ‘Umar (May Allah be pleased with him) (She played a key role and helped convert ‘Umar (May Allah be pleased with him) to Islam); and Sa‘eed’s sister, ‘Atikah was ‘Umar’s wife. He was known by the name Sa‘eed in the pre-Islamic era as well as after he became Muslim.

His mother was Fatimah bint Ba‘jah bin Umayyah bin Khuwailid, and Allah (SWT) guided her to Islam.

His Features

Allah does not judge people by their beauty, wealth and lineage, nor in accordance with their public reputation. He evaluates us according to how we are striving to live up to what He ordained as the way of life set down for us in the Qur’an and Sunnah. Allah (SWT) said:

“O mankind! We have created you from a male and a female, and made you into nations and tribes that you may know one another. Verily, the most honorable of you with Allah is that (believer) who has At-Taḡwa [i.e., he is one of the Muttaḡun (the pious)]. Verily, Allah is All-Knowing, All-Aware.”
(49:13)

Allah’s Messenger (Peace and Blessings of Allah be upon him) said:

“Indeed, Allah does not look at your figures or wealth, but He scans the hearts and deeds of the believers.”

When we mention the physical features of the prominent Companion, we mention them so you might be able to visualize him in order to recall his personality better. Sa‘eed was very dark, tall and he had thick hair.

His Father

The story of his father, Zaid bin ‘Amr bin Nufail, is a strange one. Zaid bin ‘Amr was upon the innate pure nature, and he knew that besides Allah what his people worshipped were mere stones that could neither benefit nor harm them. He believed there must be a true religion or way of life ordained by the Creator.

He fled to Syria to escape the idol worshipping that prevailed in the Arabian Peninsula, seeking the true religion. He was sure it existed and lay hidden somewhere. In Syria, he came to know some Jews and Christians, and he became familiar with their practices; he saw their hypocrisy and deviation from righteousness. Some of their customs were not much better than those of the pagans and idol worshippers. He said,

“O Allah! I follow the religion of Ibrahim (Peace and Blessings of Allah be upon him).”

It is worth mentioning that some of the people in Makkah disliked the idol worshippers. They realized that idol worship was nothing but a man-made religion that did not benefit anyone – not the individual nor society. Zaid bin ‘Amr bin Nufail, the father of Sa‘eed, Waraqah bin Naufal, ‘Uthman bin AlHarith bin Asad, ‘Ubaidullah bin Jahsh and Umaimah bint Abdul-Muttalib were some of the people who disliked idol worshipping.

This group once witnessed the Quraish while they were slaughtering a sacrifice for an idol on a feast day; afterwards, they huddled together and said,

“Let us be truthful to each other.”

One of them said,

“By Allah, you know that your people are not on the right path. They deviated from the religion of Ibrahim (Peace and Blessings of Allah be upon him) and violated it. They worship idols that do not have the power to either benefit them or harm them, so search for yourselves.”

The first thing they did was to set out in search of the people of the Book (the Jews and the Christians) and for the upright religion. Waraqah converted to Christianity and studied the books of the Christians. Zaid shunned all the idols and denominations and clung to the religion and ways of Ibrahim (Peace and Blessings of Allah be upon him), which he realized was pure and reasonable. He refused to eat the meat from the sacrificial animals slaughtered for the idols.

His uncle Al-Khattab used to hurt his feelings and harass him, so he had no choice but to leave Makkah, to live more peacefully at Hira'. This angered Al-Khattab and he ordered some ruffians to attack Zaid, so he marched on for Syria, still searching for the true religion.

'Asma' bint Abu Bakr (May Allah be pleased with her) said that she has seen Zaid bin 'Amr bin Nufail standing at Al-Ka'bah leaning his back to it saying,

"O assembly of Quraish! By Allah, none of you is following the religion of Ibrahim (Peace and Blessings of Allah be upon him) except me."

He used to help the people who were accustomed to burying their female babies alive. He would say to the man who intended to bury his daughter,

"Stop! Do not kill her, I will support her."

And he would take her and bring her up until she was strong enough. Then he would take her back to her father and say,

"Take her if you want her or I will continue supporting her."

He did not eat any meat unless it was slaughtered in the Name of Allah (SWT).

Narrated 'Abdullah bin 'Umar (May Allah be pleased with her):

The Prophet (Peace and Blessings of Allah be upon him) met Zaid bin 'Amr bin Nufail at the bottom of (the valley of) Baldah before any Divine Inspiration had come to the Prophet (Peace and Blessings of Allah be upon him). A meal was presented to the Prophet (Peace and Blessings of Allah be upon him) but he refused to eat it. Then it was presented to Zaid, who said, "I do not eat anything which you slaughter at your Ansab (in the

name of your idols, etc.) I only eat meat that has been slaughtered with the mention of Allah's Name." Zaid bin 'Amr used to criticize the way the Quraish slaughtered their animals, and he would say, "Allah creates the sheep, sends the water for them from the sky, and He grows the grass for them from the earth; yet you slaughter them in the name of another deity than Allah?" He rejected their thinking and practice, and considered it as abominable. (Al-Bukhari)

There is another Hadith in Al-Bukhari narrated by Ibn 'Umar (May Allah be pleased with her):

Zaid bin 'Amr bin Nufail went to Syria, inquiring about the existence of a true religion. He met a Jewish religious scholar and asked him about his religion. He told the scholar, "I intend to embrace your religion, so tell me something about it." The Jew said, "You will not embrace our religion unless you receive your share of Allah's anger." Zaid said, "I do not run except from Allah's anger, and I will never bear a bit of it if have the power to avoid it. Can you tell me of some other religion?" He said, "I do not know any other religion except the Hanif (Islamic Monotheism)." Zaid inquired, "What is Hanif?" He said, "Hanif is the religion of (the Prophet) Ibrahim (Abraham) (Peace and Blessings of Allah be upon him) who was neither a Jew nor a Christian, and he worshipped only Allah (i.e., Islamic Monotheism)."

Then Zaid went out and met a Christian scholar and told him the same story as before. The Christian said, "You will not embrace our religion unless you get a share of Allah's curse." Zaid replied, "I do not run except from Allah's curse, and I will never bear any of Allah's curse and His anger. Will you tell me of some other religion?" He replied, "I do not know any other religion except Hanif (Islamic

Monotheism).” Zaid inquired, “What is Hanif?” He replied, “Hanif is the religion of (the Prophet) Ibrahim (Abraham) (Peace and Blessings of Allah be upon him) who was neither a Jew nor a Christian and he worshipped only Allah (i.e., Islamic Monotheism).” When Zaid heard their statements about the religion of Ibrahim, he left that place and when he came out, he raised both his hands and said, “O Allah! I make You my witness that I am on the religion of Ibrahim (i.e., Islamic Monotheism).” (Al-Bukhari, Hadith no. 3827)

Unfortunately, Zaid died five years before Allah’s Messenger (Peace and Blessings of Allah be upon him) received revelation, and Allah’s Messenger (Peace and Blessings of Allah be upon him) asked Allah’s forgiveness for him.

Sa‘eed bin Zaid (May Allah be pleased with him) asked Allah’s Messenger (Peace and Blessings of Allah be upon him) about his father Zaid bin ‘Amr, as saying,

“O Messenger of Allah! My father Zaid bin ‘Amr bin Nufail was as you have come to understand. Had he been living when you were sent, he would have believed and followed you more than willingly. So, please ask Allah to forgive him.” Allah’s Messenger (Peace and Blessings of Allah be upon him) said: “Yes”, and he asked Allah to forgive him. Allah’s Messenger (Peace and Blessings of Allah be upon him) further said: “He will come on the Day of Judgment as one nation.”

Sa‘eed’s father died pitifully while searching for the true religion but for this he was deemed a Muslim with a pure soul.

His Conversion to Islam

There were many Jewish and Christian scholars like the colleagues of Sa‘eed’s father who believed in the coming of a new Prophet in the land of Arabia. When the Prophet Muhammad (Peace and Blessings of Allah be upon him) presented himself to the Makkans as the Prophet of Islam and brought them new ideas, Sa‘eed bin Zaid (May Allah be pleased with him) was one of those who was quite ready to accept Islam, and he did. He was one of those meant by the Statement of Allah :

“And the foremost to embrace Islam of the Muhajirun and the Ansar and also those who followed them exactly (in Faith). Allah is well pleased with them as they are well pleased with Him. He has prepared for them Gardens under which rivers flow (Paradise), to dwell therein forever. That is the supreme success.” (9:100)

Ibn Abbas (May Allah be pleased with her) said,

“The mother of Abu Bakr, ‘Uthman, Talhah, Ammar bin Yasir, Abdur-Rahman bin Awf, Az-Zubair, and Sa‘eed and his mother reverted to Islam. He was nicknamed Abul-A‘war (the father of the oneeyed).”

Zaid bin Aslam narrated that Sa‘eed bin Zaid bin ‘Amr bin Nufail was nicknamed Abul-A‘war (the father of the one-eyed). He was born in the 22nd year before emigration.

Sa‘eed bin Zaid (May Allah be pleased with him) attained many virtues. He believed in Allah’s Messenger (Peace and Blessings of Allah be upon him), supported him, received the most severe punishment and torture in the way of Allah , yet he remained steadfast and patient until Allah gave victory to His Prophet (Peace and Blessings of Allah be upon him).

This is in fact, real success that can be equaled by neither wealth nor authority nor nobility. Allah has promised the greatest reward and good for them as mentioned in the Noble Qur'an.

His Status

Allah was pleased with the pioneers of Islam because of their immediate response to the invitation of Allah's Messenger (Peace and Blessings of Allah be upon him), their adherence to the Commandments of Allah , and their shunning of His prohibitions. They were pleased with Him and He was pleased with them. The Hereafter waited for them as their reward for their obedience to Allah and adherence to the Sunnah (tradition) of His Messenger (Peace and Blessings of Allah be upon him).

The Companions of Allah's Messenger (Peace and Blessings of Allah be upon him) gained a high status even though some of them had fought initially against the Prophet (Peace and Blessings of Allah be upon him) in the beginning. After the conquest of Makkah, they embraced Islam and repented of their wrongdoing.

Narrated Abu Sa'eed Al-Khudri (May Allah be pleased with him) that the Prophet (Peace and Blessings of Allah be upon him) said:

"Do not abuse my Companions, for if any of you spent gold equal to Uhud (the mountain) in Allah's cause, it would not equal a Mudd (two thirds of a kilogram) or even half a Mudd spent by one of them." (Al-Bukhari)

The Companions, who had fought against Allah's Messenger (Peace and Blessings of Allah be upon him) in the early days of Islamic propagation and then believed in him had a high

status, so those who supported him all along, had an even greater reward and status.

Narrated ‘Abdullah bin Mas‘ud (May Allah be pleased with him) that the Prophet (Peace and Blessings of Allah be upon him) said:

“The people of my generation are the best, then those who follow them, and then those who follow them, and so on. After that, there will be some people whose witness will go ahead of their oaths, and their oaths will go ahead of their witness.” (Al-Bukhari)

Since it was established that the Companions were the best of humankind, Sa‘eed bin Zaid (May Allah be pleased with him) was one of the best of the Companions who had attained superiority by preceding others.

Glad Tidings of Paradise

Sa‘eed bin Zaid (May Allah be pleased with him) was one of the ten who were given the glad tidings of Paradise. He narrated the following Hadith that says: Allah’s Messenger (Peace and Blessings of Allah be upon him) said:

“Abu Bakr is in Paradise. ‘Umar is in Paradise, ‘Uthman is in Paradise. ‘Ali bin Abi Talib is in Paradise. Talhah is in Paradise. Az-Zubair is in Paradise. Abdur-Rahman bin ‘Awf is in Paradise and Sa‘d is in Paradise.”

Sa‘eed (May Allah be pleased with him) the narrator counted nine, and kept silent about the tenth. The people said,

“We ask you by Allah to tell us who the tenth is, O Abul-A‘war (the father of the one-eyed)?”

He said,

“Since you have asked me by Allah, Allah’s Messenger (Peace and Blessings of Allah be upon him) said: ‘And Abul-A‘war (referring to himself) is in Paradise.’”

Sa‘eed bin Zaid (May Allah be pleased with him) further said,

“I testify that nine are in Paradise, and I commit no sin if I testify that the tenth is in Paradise.”

It was said to him, “How?”

He said,

“One day, we were with Allah’s Messenger (Peace and Blessings of Allah be upon him) on Mount Uhud and Allah’s Messenger (Peace and Blessings of Allah be upon him) said: ‘Be firm, Uhud’. There is only a Prophet, a truthful one, and some martyrs on you.”

It was asked, “Who were they?”

He said,

“Allah’s Messenger (Peace and Blessings of Allah be upon him), Abu Bakr, ‘Umar, ‘Ali, ‘Uthman, Talhah, Az-Zubair, Sa‘d and Abdur-Rahman bin ‘Awf.”

It was said, “Who was the tenth?”

He said, “I was.”

These are authentic Ahadith (narrations) that give glad tidings to Sa'eed bin Zaid (May Allah be pleased with him) of Paradise. The same glad tidings were given to them in the Qur'an:

“And the foremost to embrace Islam of the Muhajirun (those who migrated from Makkah to Madinah) and the Ansar (the citizens of Madinah who helped and gave aid to the Muhajirun) and also those who followed them exactly (in Faith). Allah is well pleased with them as they are well pleased with Him. He has prepared for them Gardens under which rivers flow (Paradise), to dwell therein forever. That is the supreme success.” (9:100)

Emigration

The Prophet (Peace and Blessings of Allah be upon him) preached Islam secretly to his closest relatives. However, he did not gain much success because his uncles tried to dissuade everyone against following him.

Allah's Messenger (Peace and Blessings of Allah be upon him) and the Muslims suffered great harm at the hands of the polytheists from the beginning of the call to Islam. They were oppressed by the Quraish to the degree that they had no chance to worship Allah at the Ka'bah or live in peace in Makkah.

The Muslims complained to the Prophet (Peace and Blessings of Allah be upon him) about the oppression and harassment they faced. They felt there was no choice but to leave the city or face death. The Prophet (Peace and Blessings of Allah be upon him) was very sad on seeing their condition but there was little he could do. The only option that the Prophet (Peace and Blessings of Allah be upon him) could think of was to ask his

Companions to go to Abyssinia, where there was a just ruler who would treat them fairly.

Out of desperation, many of the Muslims left for Abyssinia, and when they reached there, they found the people very hospitable to them. They were able to live in peace there, practicing their religion without harassment.

When the Muslims felt secure and protected in their adopted home in Abyssinia, the chiefs of the Quraish were incensed. Their main problem was realizing that if the Muslim population continued to grow, soon they would lose Makkah to the Muslim community. Therefore, the Quraish decided to send an envoy to the king, asking him to expel the migrants from his kingdom and send them back to Makkah. They sent two envoys with gifts to seek the favor of the king, trying to appear authentically concerned for the well being of the Muslims. The Quraish grew desperate and made up their minds to lie to the king in hopes of turning him against the Muslims. They told him that the Muslims said blasphemous things about 'Isa (Jesus) (Peace and Blessings of Allah be upon him). But the king was a step ahead of them and soon learnt the truth that the Muslims had nothing but praise and reverence for 'Isa (Jesus) (Peace and Blessings of Allah be upon him) and considered him a Prophet in Islam. The king surprised them when he decided to let the migrants give their testimony. He knew that the religion of the Muslims was close to his Christian religion.

The leader of the emigrants, Ja'far bin Abi Talib t, and his fellow Muslims appeared before the king. He advanced toward the king and narrated the entire story of their having to leave Makkah due to the cruel treatment and death threats. The king was convinced that the principles of Islam were nothing more than a continuation and finalization of the previous messages from other Prophets. The two envoys tried everything they could possibly do to persuade the king otherwise. However, the

king soon tired of hearing their misleading statements and asked Ja'far (May Allah be pleased with him) to explain the main fundamentals of Islam. The king listened and Ja'far recited Surat Maryam until the eyes of the king filled with tears. He remarked that the things Ja'far (May Allah be pleased with him) said about Jesus were exactly the same things Jesus said about himself!

The chiefs of the Quraish were defeated. Now they had the king on the Muslims' side. So, they geared up and changed their plan of action. They spread false rumors that they had made a pact with the Prophet (Peace and Blessings of Allah be upon him) that they would leave the Muslims alone. Some of the emigrants heard of these rumors and returned to Makkah, only to find that the news was a hoax, a trick to get them back. Some of them were even captured by the Quraish but others escaped to Abyssinia.

Abyssinia was considered a temporary shelter for the Muslims, and that was the reason that the Prophet (Peace and Blessings of Allah be upon him) did not leave Makkah with his followers. While they were gone, he started calling the Arabs who visited Makkah during different times of the year. A group of men from Yathrib, a town 400 kilometers away visited Makkah, and the Prophet (Peace and Blessings of Allah be upon him) sought them out. As they talked with him, the men from Yathrib decided that he was a truthful man and they listened to him. The Prophet (Peace and Blessings of Allah be upon him) told them that he needed protection in their city to be able to proclaim Islam. The following year, the people of Yathrib came again and made an agreement with the Prophet (Peace and Blessings of Allah be upon him) to protect him and his followers with all their might. Hence, the Prophet (Peace and Blessings of Allah be upon him) asked his followers to leave for Yathrib.

The persecution in Makkah grew more severe, and this is when the Messenger (Peace and Blessings of Allah be upon him) permitted the Muslims to migrate to Madinah. Sa‘eed bin Zaid (May Allah be pleased with him) and his wife, Fatimah bint Al-Khattab (May Allah be pleased with her), were among those who migrated to Madinah.

The Battle of Badr

Badr is a place near Madinah. The first battle between the Muslims and the unbelievers took place there. The Muslims were not permitted by Allah to fight the pagans in Makkah because if they had fought them, it would have been a disaster for them especially if they killed any of the pagans. This would have caused a huge civil war. After the migration to Madinah, the Muslims now had a state to defend. Hence, Allah (SWT) sent a new revelation to the Prophet (Peace and Blessings of Allah be upon him) to fight the unbelievers. The Battle of Badr ended with a great victory for the Muslims although they were one-third the number of the pagans with fewer arms and horses.

Sa‘eed bin Zaid (May Allah be pleased with him) and Talhah (May Allah be pleased with him) did not witness the Battle of Badr because Allah’s Messenger (Peace and Blessings of Allah be upon him) had sent him and Talhah (May Allah be pleased with him) to Syria for scouting. They arrived in Madinah the same day when the Prophet (Peace and Blessings of Allah be upon him) arrived in Madinah from Badr. Allah’s Messenger (Peace and Blessings of Allah be upon him) allocated for them their share in the spoils of war, and he gave them the glad tidings of having full reward as if they had fought in the battle.

‘Urwah (May Allah be pleased with him) narrated that Sa‘eed bin Zaid (May Allah be pleased with him) asked Allah’s Messenger (Peace and Blessings of Allah be upon him) about his share in the spoils of war.

Allah's Messenger (Peace and Blessings of Allah be upon him) said:

"You have your share."

He further asked, "And my reward (meaning the reward in the Hereafter)?" Allah's Messenger (Peace and Blessings of Allah be upon him) said:

"You have your reward as well."

For this reason, Sa'eed bin Zaid was counted among the people of Badr.

The victory of Badr opened a new page in the history of Islam and Muslims. The Jews and the pagans were not happy with the result of the fierce battle. They combined forces against the Muslims, collected a well-equipped army and marched towards the mountain of Uhud in the vicinity of AlMadinah. The Muslim Ummah (nation) fought with an unequaled zeal and determination. Allah empowered them and they defeated the pagan army right at the start, because the Prophet (Peace and Blessings of Allah be upon him) had cleverly positioned his best archers over a small hill near the battle scene to protect the back of the Muslim army. As a result, when the Muslims went down the hill to collect the war booty, the horsemen of the Quraish took the chance and attacked the Muslim army from behind. In this way, they turned the defeat to a virtual victory and inflicted heavy losses on the Muslim army.

The Quraish did not have plans to back down, so they waged many battles against the Muslims. Sa'eed bin Zaid (May Allah be pleased with him) participated in all the battles which were fought in the defence of Islam.

A man whose prayer is granted

Sa'eed bin Zaid (May Allah be pleased with him) was one of the men whose prayers were granted and his supplications were answered. His story with 'Urwah bint Uwais is well known. 'Urwah falsely accused him of encroaching on her land and complained to Marwan. Marwan summoned him.

Sa'eed bin Zaid (May Allah be pleased with him) said,

I have not taken any piece of land unlawfully after what I have heard from the Prophet (Peace and Blessings of Allah be upon him).Allah's Messenger (Peace and Blessings of Allah be upon him) said:

“Whoever usurps the land of somebody unjustly, his neck will be encircled with seven earths (on the Day of Resurrection).”

Marwan said,

“I will not ask you for an evidence after that.”

Sa'eed bin Zaid (May Allah be pleased with him) said,

“O Allah! If you know she has told a lie, blind her and kill her while she is in her land.”

The woman became blind and died while she was walking in her land.

Sa'eed (May Allah be pleased with him) and the Ahadith of the Prophet (Peace and Blessings of Allah be upon him)

Ibn 'Umar, Abu 'Uthman An-Nahdi and 'Abdullah bin Zalim and others narrated some Ahadith on the authority of Sa'eed (May Allah be pleased with him).

He had narrated a few Ahadith: Two Ahadith in Sahih Muslim, while Al-Bukhari compiled only one Hadith:

Narrated Sa'eed bin Zaid (May Allah be pleased with him): Allah's Messenger (Peace and Blessings of Allah be upon him) said: "The Kam'a (a kind of mushroom) is like Al-Manna (in that it is obtained without effort) and its water is a medicinal cure for eye troubles." (Al-Bukhari)

Narrated Sa'eed bin Zaid (May Allah be pleased with him), Allah's Messenger (Peace and Blessings of Allah be upon him) said: "Whoever usurps the land of another person unjustly, his neck will be encircled with seven earths (on the Day of Resurrection)."

His Love for Jihad

Sa'eed bin Zaid (May Allah be pleased with him) was a dauntless warrior and he devoted himself to Allah and His religion. Thus, he witnessed all the battles with Allah's Messenger (Peace and Blessings of Allah be upon him) as a brave horseman and a fearless warrior. He participated in the siege of Damascus. Consequently, Abu 'Ubaidah bin Al-Jarrah (May Allah be pleased with him) appointed him to govern it. Thus, he was the first ruler over Damascus in the Islamic era.

The following narration confirms his love for Jihad (armed struggle in the cause of Allah) and his wish to support the religion of Allah (SWT) :

After Abu 'Ubaidah appointed him the governor of Damascus after its conquest, he marched forth till he conquered Jordan, and he camped there with his forces. He sent Khalid bin Al-Waleed and Yazeed bin Abu Sufyan (May Allah be pleased with her) over them. When Sa'eed was informed about this, he wrote to Abu 'Ubaidah (May Allah be pleased with him):

“Peace be upon you. I praise Allah besides whom there is no other deity worthy of worship. To proceed: I am not the one who will let you and your Companions have the reward of Jihad without sharing in such a favor, because I too am ardent in seeking to please my Lord. So, when you receive my letter, please send anyone you see more eager for authority than I. I am going to come to you soon, Allah Willing.”

When Abu ‘Ubaidah (May Allah be pleased with him) received the letter, he said,

“Let him leave it.”

He summoned Yazeed bin Abu Sufyan (May Allah be pleased with him) and said to him,

“Take my place in Damascus.”

Thus, Sa‘eed (May Allah be pleased with him) gave up the splendor of rule and the high status. He requested Abu ‘Ubaidah (May Allah be pleased with him) to send someone to take his place; someone who would be more interested in the power of ruling, because he wanted to fight on the battlefield where he felt most useful and happy. He longed for victory or martyrdom.

His Status among the Companions and those Who followed Them

The Companions of Allah’s Messenger (Peace and Blessings of Allah be upon him) esteemed him very much. They revered him, because he was among the Companions who were the first to embrace Islam, and one of the Ten given the glad tidings of Paradise. Additionally, he was one of those with whom Allah’s

Messenger (Peace and Blessings of Allah be upon him) was satisfied with, when he died. Allah said about them:

“Then We gave the Book (the Qur’an) as inheritance to such of Our slaves whom We chose (the followers of Muhammad (Peace and Blessings of Allah be upon him)).

Then of them are some who wrong their own selves, and of them are some who follow a middle course, and of them are some who are by Allah’s leave foremost in good deeds. That (inheritance of the Qur’an) – that is indeed a great grace.” (35:32)

Moreover, the rightly guided Caliphs used to consult him and give his opinions and verdicts priority.

Upon the conquest of Damascus, Abu ‘Ubaidah (May Allah be pleased with him) appointed him its governor. When ‘Umar bin Al-Khattab (May Allah be pleased with him) asked Abu ‘Ubaidah (May Allah be pleased with him) about Sa‘eed bin Zaid and Mu‘adh bin Jabal (May Allah be pleased with her), Abu ‘Ubaidah (May Allah be pleased with him) said, “They are as they have been.”

What confirms the love and esteem of the Companions for him is when Mu‘awiyah bin Abu Sufyan wrote to Marwan bin Al-Hakam in Madinah to urge the people to pay allegiance to his son Yazeed, Marwan delayed in doing so. A man of Syria said to him, “What causes you to delay taking of the pledge of allegiance to Yazeed?” Marwan said, “We will wait until Sa‘eed (May Allah be pleased with him) comes, and pays allegiance so that the people of Madinah pay allegiance accordingly, because he is the dignitary in this region. If he pays allegiance first, the people will follow him.”

The man said, “Let me go and get him.”

Ibn Sa‘eed (May Allah be pleased with him) said,

The man came while my father and I were in the house. The man said to my father, “Pay allegiance soon.” Sa‘eed (May Allah be pleased with him) said, “Go and I will join you.” The man said, “Go or I will strike your neck.” Sa‘eed (May Allah be pleased with him) said, “Will you strike my neck while you invite me to the people whom I fought for Islam?”

Ibn Sa‘eed (May Allah be pleased with him) said,

The man returned to Marwan and told him the story. Marwan said, “Keep silent.”

Ibn Sa‘eed (May Allah be pleased with him) further said,

When the Mother of the Believers (Ibn Sa‘eed (May Allah be pleased with him) said, ‘I think she was Zainab (May Allah be pleased with her)’) died and willed that Sa‘eed (May Allah be pleased with him) should lead the people in her funeral prayer, the man from Syria said to Marwan, “Why did you delay the funeral prayer and her burial?”

Marwan said,

“We were waiting for the man whose neck you wanted to strike (referring to Sa‘eed bin Zaid (May Allah be pleased with him) because she willed that he should lead the people in her funeral prayer).” The man said,

“I ask Allah’s forgiveness.”

What confirms that status of Sa‘eed (May Allah be pleased with him) with the Companions is what was narrated when the death of Sa‘eed (May Allah be pleased with him) was proclaimed. While Ibn ‘Umar (May Allah be pleased with her) was

preparing for the Friday prayer, he left the Friday prayer, and joined him.

Nafi (May Allah be pleased with him) narrated:

“Sa‘eed’s death was proclaimed before the Friday prayer, Ibn ‘Umar came to him in Al-‘Aqeeq, and left the Friday prayer.” (Al-Bukhari)

His Death

Sa‘eed bin Zaid (May Allah be pleased with him) was one of those who converted to Islam at the beginning of Islam. He participated in all the wars and oppression from the Quraish and pagans and he migrated from his motherland.

Sa‘eed bin Zaid (May Allah be pleased with him) witnessed all the battles with Allah’s Messenger (Peace and Blessings of Allah be upon him). He participated in the siege and the conquest of Damascus. Abu ‘Ubaidah bin Al-Jarrah (May Allah be pleased with him) nominated him as governor to Damascus; hence he was the first one to be appointed in such a position. His life was for the cause of Islam, and he ended up getting the highest reward for this – the glad tidings of Paradise.

Sa‘eed bin Zaid (May Allah be pleased with him) died in Al-‘Aqeeq in the year 51AH, at some seventy odd years of age. He was carried on the men’s backs, and Sa’d and Ibn ‘Umar (May Allah be pleased with her) helped put him in his grave.

10: Abu ‘Ubaidah bin Al-Jarrah (May Allah be pleased with him)

Who was Given the Glad Tidings of Paradise

His Name and Lineage

His name was ‘Aamir bin Abdullah bin Al-Jarrah bin Hilal bin Uhaib bin Dabbah bin Al-Harith bin Fihri bin Malik (May Allah be pleased with him). His lineage meets with the Prophet (Peace and Blessings of Allah be upon him) with their ancestor Fihri. So, it is said Al-Quraishi Al-Fihri.

His real name was the same in the pre-Islamic era and after Islam. His nickname was Abu ‘Ubaidah.

Allah’s Messenger (Peace and Blessings of Allah be upon him) gave him the title ‘The Trustworthy of the Ummah.’ He was called Abu ‘Ubaidah bin Al-Jarrah. Neither his first name nor his father’s name was mentioned. He was known only by his nickname Abu ‘Ubaidah and his grandfather’s name AlJarrah. His mother’s name was Umm Ghanam bint Jabir bin ‘Adi.

His Features

In our upright religion we are not supposed to evaluate one another, nor are we evaluated by Allah (SWT), by our appearance or any other physical or material possession. Allah (SWT) says:

“O mankind! We have created you from a male and a female, and made you into nations and tribes that you may know one another. Verily, the most honorable of you with Allah is that (believer) who has At-Taqwa [he is one of the Muttaqun (the pious)]. Verily, Allah is All-Knowing, All-Aware.” (49:13)

Allah’s Messenger (Peace and Blessings of Allah be upon him) said:

“Indeed, Allah does not look at your figures or wealth. He looks at your hearts and deeds.” (AlBukhari)

When we mention the physical features of this prominent Companion, we mention him so that you might be able to feel closer by imagining his noble personality as far as possible. He was tall, slender and had a sparse beard. He had no front teeth, and he dyed his hair with Henna and Al-Katm (a reddish black dye).

His Reversion to Islam

Abu ‘Ubaidah (May Allah be pleased with him) was one who responded to Allah and His Messenger (Peace and Blessings of Allah be upon him) quickly, and was of the foremost to embrace Islam. He was one of the first ten to believe in Allah’s Messenger (Peace and Blessings of Allah be upon him), and to support him while the Muslims were few and persecution was severe. He was one of the five who reverted to Islam in a single day. The other four were ‘Uthman bin Madh’un, ‘Ubaidhah bin alHarith, Abdur-Rahman bin ‘Awf and Abu Salamah bin Abdul-Asad (May Allah be pleased with him).

These five reverted to Islam through Abu Bakr As-Siddiq (May Allah be pleased with him). (AlBidayah wan-Nihayah)

Narrated ‘A’ishah (May Allah be pleased with her),

“After Abu Bakr had reverted to Islam, he brought ‘Uthman bin ‘Affan, Abu ‘Ubaidah, AbdurRahman bin ‘Awf, Abu Salamah and Arqam bin Abi Al-Arqam where they proclaimed their acceptance of Islam.”

Thus, Abu Bakr’s reversion to Islam was a blessing because many of the Companions proclaimed their reversion to Islam through him while the total number of the Muslims at that time could be counted on two hands.

Abu Bakr (May Allah be pleased with him) began inviting people to Islam, and he was successful in bringing many people into the new Islamic community. Among one of his converts was Abu ‘Ubaidah bin Al-Jarrah (May Allah be pleased with him).

Abu ‘Ubaidah bin Al-Jarrah remained an exemplary model to the Muslims for his piety, good character, strength of belief and firmness in being truthful.

His Emigration

When the Quraish had exhausted all the possible means of extinguishing the light of Islam, they decided to impose a boycott against the Muslims and Bani Hashim, the clan to which Allah’s Messenger (Peace and Blessings of Allah be upon him) belonged. They besieged them in a valley called Shi’b Abi Talib (Abu Talib’s valley), and wrote a pledge among themselves to cut off all commercial and familial relations with the Muslims in order to deprive them of food and necessities.

Allah’s Messenger (Peace and Blessings of Allah be upon him), Abu ‘Ubaidah (May Allah be pleased with him) and other Muslims spent three tough years under this siege. In their desperation, the Muslims ate everything possible to sustain themselves – even bones and the leaves of trees. The siege failed at last but the oppression and harassment continued. By now, the Muslims were too weak to challenge anyone, let alone the Quraish.

When Allah’s Messenger (Peace and Blessings of Allah be upon him) saw the severe punishment the Muslims had suffered while they were unable to defend themselves, the Prophet (Peace and Blessings of Allah be upon him) said to them:

“It would be better, if you go to Abyssinia where there is a just king.”

Allah’s Messenger (Peace and Blessings of Allah be upon him) also said:

“It is a land of truthfulness, and may Allah make a way out for you.”

Thus, the Muslims went to Abyssinia to escape the persecution and in hopes of practicing their religion. This was the first migration of Muslims. Abu ‘Ubaidah (May Allah be pleased with him) found it improper to leave the Prophet (Peace and Blessings of Allah be upon him) to face the oppressors alone, and he decided to stay in Makkah.

It was rumored among the emigrants, that the people of Makkah had reverted to Islam, so some of the emigrants returned to Makkah. When they returned they found that the rumor was false. No one entered Makkah, except secretly, or under the guardianship of a resident of Makkah.

When the persecution of the polytheists of Makkah became more intense, Allah’s Messenger (Peace and Blessings of Allah be upon him) permitted the Muslims to emigrate to Madinah. Abu ‘Ubaidah (May Allah be pleased with him) was among those who emigrated to Madinah. Allah’s Messenger (Peace and Blessings of Allah be upon him) established fraternal ties between Al-Muhajirun (the Emigrants) and Al-Ansar (the Supporters, the people of Madinah). He established fraternal ties between Abu ‘Ubaidah and Sa’d bin Mu’adh (May Allah be pleased with her).

Glad Tidings of Paradise

Abu ‘Ubaidah (May Allah be pleased with him) was one of those who had been given the glad tidings of Paradise.

Sa‘eed bin Zaid (May Allah be pleased with him) narrated that Allah’s Messenger (Peace and Blessings of Allah be upon him) said,

“Abu Bakr is in Paradise. ‘Umar is in Paradise, ‘Uthman is in Paradise. ‘Ali bin Abi Talib is in Paradise. Talhah is in Paradise. Az-Zubair is in Paradise. Abdur-Rahman bin ‘Awf is in Paradise and Sa‘d is in Paradise.”

Sa‘eed the narrator counted nine, and kept silent about the tenth. The people said,

“We ask you by Allah to tell us who the tenth is, O Abul-A‘war (the father of the one-eyed)?”

He said,

“Since you have asked me by Allah, Allah’s Messenger (Peace and Blessings of Allah be upon him) said: ‘And Abul-A‘war (referring to himself) is in Paradise.’”

The Nation’s Trustworthy

Allah’s Messenger (Peace and Blessings of Allah be upon him) knew the status of every Companion and evaluated him accordingly. His estimation of the Companions was not based on wealth, authority or on tribal affiliations. His estimation was based on purity of creed, belief and sincerity. The title Allah’s Messenger (Peace and Blessings of Allah be upon him) gave to a Companion was the equivalent of an ornament worn with pride on the chest of that Companion, for which he was admired and envied (in a good way) by every other Companion.

Allah’s Messenger (Peace and Blessings of Allah be upon him) gave specific titles to some Companions: As-Siddiq (The

Truthful) to Abu Bakr (May Allah be pleased with him); Al-Farooq (The one distinguishing between right and wrong) to ‘Umar (May Allah be pleased with him); Asadullah (Lion of Allah) to Hamzah (May Allah be pleased with him); Saifullah (Sword of Allah) to Khalid (May Allah be pleased with him); Hawari Rasulillah (The disciple of Allah’s Messenger) to Az-Zubair (May Allah be pleased with him); and Ameen (The trustworthy of the nation) to Abu ‘Ubaidah (May Allah be pleased with him).

Imam Al-Bukhari reported the following Hadith:

Narrated Hudhaifah (May Allah be pleased with him),

Al- ‘Aqib and Saiyid, the rulers of Najran, came to Allah’s Messenger (Peace and Blessings of Allah be upon him) with the intention of doing Li‘an (invoking the curse of Allah on a liar). One of them said to the other, “Do not do this (Li‘an) for, by Allah, if he is a Prophet and we do this, neither our offspring nor we will be successful.” Then both of them said (to the Prophet (Peace and Blessings of Allah be upon him)), “We will give what you asked for, but you should send a trustworthy man to us.”

The Prophet (Peace and Blessings of Allah be upon him) said: “I will send an honest man who is trustworthy.” Then every one of the Companions wished they were that one.

Then the Prophet (Peace and Blessings of Allah be upon him) said: “Get up, O Abu ‘Ubaidah bin Al-Jarrah.” When he got up, Allah’s Messenger (Peace and Blessings of Allah be upon him) said: “This is the trustworthy man of this Ummah (nation).” (Al-Bukhari)

In the other version, Allah’s Messenger (Peace and Blessings of Allah be upon him) said to them:

“Come tomorrow, and I will send the strong and trustworthy with you.”

On this occasion, ‘Umar (May Allah be pleased with him) said,

“I never liked authority except on that day when I hoped to be the one worthy of that title. So, I went to perform the noon prayer early. When Allah’s Messenger (Peace and Blessings of Allah be upon him) completed his prayer, he turned to the right and to the left, and I wanted him to see me but he only looked at the people. When he saw Abu ‘Ubaidah he called him. Then he said to him: ‘Go with them, and judge between them with justice.’ So, Abu ‘Ubaidah won the title.”

As we have seen, ‘Umar (May Allah be pleased with him) was given the supreme title of Al-Farooq (The one distinguishing between right and wrong) and yet, he had longed for the title ‘The trustworthy of the Ummah.’

After the death of Allah’s Messenger (Peace and Blessings of Allah be upon him), Abu Bakr (May Allah be pleased with him) said to the people who were gathering under the shed in order to choose the Caliph,

I suggested ‘Umar bin Al-Khattab (May Allah be pleased with him) or Abu ‘Ubaidah bin Al-Jarrah (May Allah be pleased with him). As for Abu ‘Ubaidah (May Allah be pleased with him), I heard Allah’s Messenger (Peace and Blessings of Allah be upon him) say:

“Every nation has an Ameen (i.e., the most trustworthy, honest man), and the Ameen of this nation is Abu ‘Ubaidah bin Al-Jarrah.”

As for ‘Umar (May Allah be pleased with him), I heard him saying:

“O Allah! Support the religion by ‘Umar bin Al-Khattab or Abu Jahl.” (Al-Bukhari)

Electing Him for Authority

Allah’s Messenger (Peace and Blessings of Allah be upon him), Abu Bakr and ‘Umar (May Allah be pleased with her) used to assign some missions to Abu ‘Ubaidah (May Allah be pleased with him) basing their choice on his piety, justice, truthfulness, benignity and prudence. The Companions also loved him. Jabir (May Allah be pleased with him) narrated,

“Allah’s Messenger (Peace and Blessings of Allah be upon him) sent us (on an expedition) and appointed Abu ‘Ubaidah (May Allah be pleased with him) our chief that we might intercept a caravan of the Quraish; he provided us with a bag of dates, he found nothing for us besides that bag of dates. Abu ‘Ubaidah gave each one of us a single date for every day.”

I (Abu Zubair, one of the narrators) said, “What did you do with that?”

He said,

“We sucked it as a baby sucks and then we drank water, and it satisfied us through the day until the night. We beat off leaves with the help of our staffs, drenched them with water and ate them. We went to the sea, and there arose before us something like a big mound. We went near it and found that it was an enormous beast called Al-‘Anbar. Abu ‘Ubaidah said, ‘It is dead, but it does not matter, we have been sent by Allah’s Messenger (Peace and Blessings of Allah be upon him) in the path of Allah

and you are hard pressed (on account of scarcity of food), so we can eat from it.” We were three hundred men, and we stayed there for one month until we became bulky.”

He (Jabir (May Allah be pleased with him)) said,

“I saw how we extracted pitcher after pitcher full of fat from the cavity of its eye, and sliced from it compact pieces of meat equal to a bull or like a bull. Abu ‘Ubaidah called forth thirteen men from us, and made them sit in the cavity of its eye. He took hold of one of its ribs from its chest and made it stand. He then saddled the biggest of the camels with us, and it passed under it (the arched rib). We provided ourselves with pieces of boiled meat (especially for use in our journey). When we returned to Madinah, we went to Allah’s Messenger (Peace and Blessings of Allah be upon him) and made mention of that to him, whereupon he said, ‘That was a provision Allah had brought forth for you. Is there any piece of meat (left) with you that you might be able to give us?’”

He (Jabir) said, “We sent to Allah’s Messenger (Peace and Blessings of Allah be upon him) some of it, and he ate of it.”

The above mentioned story confirms the fact that Allah’s Messenger (Peace and Blessings of Allah be upon him) used to assign him some important missions, and it shows his prudence and discretion as a commander. Furthermore, it confirms his deep religious knowledge.

Another narration shows the same. The deputies used to come to Abu Bakr (May Allah be pleased with him) from the various regions of the Muslim nation, and he used to appoint one of them as the Amir and direct them to consult any of his Amirs. If the deputy said to him, “Choose for us, O Commander of the Faithful!” He would say to them, “Go to Abu ‘Ubaidah, the one

who is goodhearted and lenient. The one who when he is oppressed, does not oppress; when he is treated harshly, he pardons; when he is severed, he joins; and he is merciful to the believers, and harsh to the unbelievers.”

The aforementioned narration shows some of the qualities that qualified Abu ‘Ubaidah (May Allah be pleased with him) to be charged with important missions.

During the Caliphate of Abu Bakr (May Allah be pleased with him), Khalid bin Al-Waleed (May Allah be pleased with him) was appointed as the Amir of Syria. When Abu Bakr (May Allah be pleased with him) died and ‘Umar (May Allah be pleased with him) took the authority, he discharged Khalid (May Allah be pleased with him) and appointed Abu ‘Ubaidah (May Allah be pleased with him) the Amir of Syria. In this way Syria had the advantage of Khalid’s bravery and Abu ‘Ubaidah’s honesty. Abu ‘Ubaidah (May Allah be pleased with him) was the first to be called the Amir of Syria.

Even if he was his Father

When pure belief is established in the heart, the love of Allah implants therein, and the whole world begins to appear different and less important. While following the path of Islam, one reaps a perpetual state of happiness and tranquility, because he knows what he is doing is right. There is no guilt clogging the free flow of peace that resides in a believer’s mind. A believer does not befriend those who rebel against Allah and His Messenger (Peace and Blessings of Allah be upon him) even if that one is his father, son, mother, sister or brother. The believer loves for the sake of Allah and hates for the sake of Allah (SWT). He gives in the way of Allah and withholds for the sake of Allah .

Abu ‘Ubaidah (May Allah be pleased with him) was a living example of this. The story about his father, who fought against the Muslims in the Battle of Badr, was a confirmed sign in this regard. His father tried to face him in fighting, and Abu ‘Ubaidah tried many times to avoid fighting him, but it was inevitable and was impossible to avoid. When they finally met face to face, Abu ‘Ubaidah (May Allah be pleased with him) killed his father; and on this occasion, Allah revealed the following Verse:

“You (O Muhammad (Peace and Blessings of Allah be upon him)) will not find any people who believe in Allah and the Last Day, making friendship with those who oppose Allah and His Messenger (Muhammad (Peace and Blessings of Allah be upon him)), even though they were their fathers or their sons or their brothers or their kindred (people). For such He has written Faith in their hearts, and strengthened them with Ruh (proofs, light and true guidance) from Himself. And He will admit them to Gardens (Paradise) under which rivers flow, to dwell therein (forever). Allah is pleased with them, and they with Him. They are the party of Allah. Verily it is the party of Allah that will be successful.” (58:22)

His Austerity

Abu ‘Ubaidah (May Allah be pleased with him) was known for his abstinence. This is the tendency of anyone who finds the true guidance of Allah . When this happens, the worldly delights lose their allure and appear meaningless, compared to what the Hereafter will be like. This life, we learn through Islam, is a temporary journey and its bliss is perishable.

‘Urwah bin Az-Zubair (May Allah be pleased with him) said,

When ‘Umar bin Al-Khattab (May Allah be pleased with him) returned from Syria, the dignitaries and the commanders went out to receive him. ‘Umar (May Allah be pleased with him) said, “Where is my brother?” It was said, “Who?” He said, “Abu ‘Ubaidah.” They said, “He will come soon.” When Abu ‘Ubaidah (May Allah be pleased with him) came, ‘Umar (May Allah be pleased with him) embraced him, then he went to his house. ‘Umar (May Allah be pleased with him) found nothing except his sword, armor and saddle. ‘Umar (May Allah be pleased with him) said, “Why don’t you possess what your friends possess?” Abu ‘Ubaidah (May Allah be pleased with him) said, “This is sufficient to help me reach my destination.”

Abu ‘Ubaidah (May Allah be pleased with him) adhered strictly to his sublime Islamic morals. He did not care whether he was a ruler or one ruled, a commander or a soldier. After Abu Bakr’s death, ‘Umar (May Allah be pleased with him) took authority, and he discharged Khalid bin Al-Waleed (May Allah be pleased with him) from the emirate of Syria and commissioned Abu ‘Ubaidah (May Allah be pleased with him) to the emirate. When the commission letter reached Abu ‘Ubaidah (May Allah be pleased with him), he did not reveal its purport to anyone until the war was launched by Khalid (May Allah be pleased with him) against the people of Damascus, and then a non-aggression treaty was signed with them.

Khalid (May Allah be pleased with him) did not know anything until twenty nights later. He said to Abu ‘Ubaidah (May Allah be pleased with him), “May Allah have mercy on you! The letter of the Commander of the Faithful commissioning you the emirate had reached you, and while the dominion was yours, you performed the prayer behind me!” Abu ‘Ubaidah (May

Allah be pleased with him) said, “May Allah forgive you. It was I who did not inform you of this, and I was not to interrupt your mission until you completed it. I do not care for worldly power or worldly delights. You will see one day, that we are but brothers who must adhere to the Commandments of Allah (SWT).”

With Allah’s Messenger (Peace and Blessings of Allah be upon him)

Abu ‘Ubaidah (May Allah be pleased with him) loved Allah’s Messenger (Peace and Blessings of Allah be upon him) very much and he also reciprocated. On the authority of Shaiq who said,

I asked ‘A’ishah (May Allah be pleased with her), “Who among the Companions of Allah’s Messenger (Peace and Blessings of Allah be upon him) was most beloved to him?” She said, “Abu Bakr.” I asked, “Who next?” She said, “‘Umar.” I asked, “Who next?” She said, “Abu ‘Ubaidah.” I asked, “Who next?” She kept silent.

The love of Allah’s Messenger (Peace and Blessings of Allah be upon him) for Abu ‘Ubaidah (May Allah be pleased with him) had good reason because he had the very best of manners. On one occasion Allah’s Messenger (Peace and Blessings of Allah be upon him) said:

“The only one of my Companions whom, if I wanted to blame for a mistake, I could not do so to Abu ‘Ubaidah bin Al-Jarrah.”

Allah’s Messenger (Peace and Blessings of Allah be upon him) never failed to mention him with praise and with a sense of deep love and esteem.

On the authority of Abu Hurairah (May Allah be pleased with him) who narrated that Allah's Messenger (Peace and Blessings of Allah be upon him) said:

“How excellent is Abu Bakr! How excellent is ‘Umar! How excellent is Abu ‘Ubaidah! How excellent is ‘Usaid bin Hudayr! How excellent is Thabit bin Qays! How excellent is Mu‘adh bin Jabal! How excellent is Mu‘adh bin ‘Amr bin Al-Jamuh!”

In another Hadith, Allah's Messenger (Peace and Blessings of Allah be upon him) said:

“Indeed, he (referring to Abu ‘Ubaidah (May Allah be pleased with him)) will be gathered in front of the people of knowledge on the Day of Judgment about the distance that an arrow travels when it is shot.”

The aforementioned Hadith clarifies the status of Abu ‘Ubaidah (May Allah be pleased with him) on the Day of Judgment when he will precede even the people of knowledge.

Love for Love

Abu ‘Ubaidah (May Allah be pleased with him) loved Allah's Messenger (Peace and Blessings of Allah be upon him) very much. It is an established fact that the love of Allah's Messenger (Peace and Blessings of Allah be upon him) is a clear evidence of faith or Iman.

Narrated Abu Hurairah (May Allah be pleased with him) that Allah's Messenger (Peace and Blessings of Allah be upon him) said:

“By Him in Whose Hand my soul is, none of you will have Faith until he loves me more than his father, and his children.” (Al-Bukhari)

The love of Abu ‘Ubaidah (May Allah be pleased with him) for Allah’s Messenger (Peace and Blessings of Allah be upon him) shows itself through his diligent adherence to the Sunnah (tradition) of Allah’s Messenger (Peace and Blessings of Allah be upon him) and emulating him in many situations. It is sufficient to mention here his situation on the Day of Uhud that depicts his love of Allah’s Messenger (Peace and Blessings of Allah be upon him) and his ardent will to keep harm away from him:

Abu Bakr (May Allah be pleased with him) narrated to us,

After the Muslims had dispersed from Allah’s Messenger (Peace and Blessings of Allah be upon him), I returned to the place where Allah’s Messenger (Peace and Blessings of Allah be upon him) was. I saw a man running quickly toward Allah’s Messenger (Peace and Blessings of Allah be upon him). He was Abu ‘Ubaidah (May Allah be pleased with him) and he outran me. The people rushed toward Allah’s Messenger (Peace and Blessings of Allah be upon him) whose tooth was broken, and he had two rings of the face armor stuck into his cheeks. Allah’s Messenger (Peace and Blessings of Allah be upon him) said to them: “Take care of your friend (referring to Talhah (May Allah be pleased with him) who was bleeding).”

None of them cared at the moment for Talhah (May Allah be pleased with him), but Abu Bakr (May Allah be pleased with him) tried to pull out the rings from the face of Allah’s Messenger (Peace and Blessings of Allah be upon him). Abu ‘Ubaidah (May Allah be pleased with him) appealed to let him do it, until Abu Bakr (May Allah be pleased with him) allowed him to try. Abu ‘Ubaidah (May Allah be pleased with him) tried to do the same, and pulled out one ring, but one of his teeth broke in doing so. When he pulled out the second ring another tooth broke. Abu ‘Ubaidah (May Allah be pleased with him) lost two front teeth that Day.

His Fear of Allah (SWT)

Abu ‘Ubaidah (May Allah be pleased with him) was constantly fearful of Allah (SWT). He feared the Day when he would stand before his Lord on the Day of Judgment. Therefore he called himself to account before the day he would be called to account by Allah (SWT).

A man entered on Abu ‘Ubaidah (May Allah be pleased with him) and found him weeping. He said, “Why are you weeping, O Abu ‘Ubaidah?”

Abu ‘Ubaidah (May Allah be pleased with him) said,

“I weep because Allah’s Messenger (May Allah be pleased with him) mentioned what Allah will do to the Muslims when he mentioned Syria. Allah’s Messenger (Peace and Blessings of Allah be upon him) said: ‘If Allah grants you a long life, it will be enough for you to have three servants: one servant to serve you, one servant to accompany you in your travel and one servant to serve your family. It is enough for you to have three riding animals: one for your family, another for your burden and a third for your servant.’ But now I look and find my house has been filled with servants, and the stable has been full of horses and beasts. How then would I meet Allah’s Messenger (Peace and Blessings of Allah be upon him) while he admonished us as saying: ‘The nearest and the most beloved of you to me is one who will meet me in the same state I left him in.’”

He used to advise the soldiers,

“Take note, how many people clean their garments yet stain their religion. And how many people dignify themselves yet

disgrace their religion. Wipe out evil deeds by performing good ones. For if anyone commits an evil deed larger than the distance between heaven and earth, one good deed might overpower his evil one.”

His Preferring Others to Himself and His Chastity

Abu ‘Ubaidah (May Allah be pleased with him) was exceptionally upright. He used to prefer his Muslim brothers to himself in response to the Statement of Allah :

“And (it is also for) those who, before them, had homes (in Madinah) and had adopted the Faith, love those who emigrate to them, and have no jealousy in their breasts for that which they have been given

(from the booty of Banu An-Nadir), and give them (Emigrants) preference over themselves even though they were in need of that. And whosoever is saved from his own covetousness, such are they who will be successful.” (59:9)

It is impossible to conceive that ‘the trustworthy of this Ummah’ should deviate from such good behavior. The narration shows the values that governed the lives of the prominent Companions. Here, we mention some of them:

‘It is Impossible to keep a Perishable Thing’

When a plague spread in Syria while Abu ‘Ubaidah (May Allah be pleased with him) was there, ‘Umar (May Allah be pleased with him) wrote to him,

“We have an urgent matter for which we need you. Thus, if you received my letter by day, you must not wait until night; and if you received it by night, you must not wait until day. You must come soon.”

When Abu ‘Ubaidah (May Allah be pleased with him) read the letter, he said to himself, “I know the need of the Commander of the Faithful; he wants to keep alive that which is perishable.” Then he wrote,

“Indeed, I have come to know your need for me, so set aside your desire, O Commander of the Faithful, because I am among the Muslim army, and I will not put myself before them.”

‘Praise be to Allah ...’

‘Umar (May Allah be pleased with him) sent to Abu ‘Ubaidah 40,000 Dinars and 4,000 Dirhams with a servant messenger, and told the messenger to see what Abu ‘Ubaidah (May Allah be pleased with him) would do with them. Abu ‘Ubaidah (May Allah be pleased with him) distributed the whole amount among the destitute, and he sent a similar amount to be distributed, leaving a little amount for his wife. When ‘Umar (May Allah be pleased with him) was told about that, he said,

“Praise be to Allah who preserved for Islam men like this man.”

The Opinion of the Companions about him

Abu ‘Ubaidah (May Allah be pleased with him) was loved by all the Companions for his benignity, chastity and piety. We mention here some of the opinions of the Companions about Abu ‘Ubaidah (May Allah be pleased with him):

Abu Bakr (May Allah be pleased with him)

Abu Bakr (May Allah be pleased with him) said to the Deputy of Najran,

“Go to Abu ‘Ubaidah (May Allah be pleased with him), the one who is kind-hearted and lenient. The one who, when he is oppressed, does not oppress; when treated harshly, pardons; when he is severed, he joins. He is the one who is merciful to the believers, and who is harsh to the unbelievers.”

He also said,

“I suggest ‘Umar bin Al-Khattab (May Allah be pleased with him) and Abu ‘Ubaidah bin Al-Jarrah (May Allah be pleased with him). As for Abu ‘Ubaidah t, I heard Allah’s Messenger (Peace and Blessings of Allah be upon him) say: ‘Every nation has an Ameen (i.e., the most trustworthy, honest man), and the Ameen of this nation is Abu ‘Ubaidah bin Al-Jarrah.’ As for ‘Umar, I heard the Prophet (Peace and Blessings of Allah be upon him) saying: ‘O Allah! Support the religion by ‘Umar bin Al-Khattab or Abu Jahl.’” (Al-Bukhari)

When Abu Bakr (May Allah be pleased with him) directed Abu ‘Ubaidah (May Allah be pleased with him) to Syria, he said to him,

“I would like you to know your status with me. By Him in Whose Hand my soul is, there is no man on the earth from the Emigrants or anyone else who is equal to you with me -- even this man (referring to ‘Umar bin Al-Khattab).”

‘Umar bin Al-Khattab (May Allah be pleased with him)

When ‘Umar bin Al-Khattab (May Allah be pleased with him) reached a place called Sargh (between the peninsula and Syria), he was informed about the plague there, he said,

“If I die while Abu ‘Ubaidah (May Allah be pleased with him) is living, I would appoint him to be Caliph. If Allah asks me, ‘Why did you do so?’ I would say, ‘I heard Allah’s Messenger (Peace and Blessings of Allah be upon him) saying: ‘Every nation has an Ameen (i.e., the most trustworthy, honest man), and the Ameen of this Ummah is Abu ‘Ubaidah bin Al-Jarrah.’” (Al-Bukhari)

One day, ‘Umar (May Allah be pleased with him) said to his companions,

“Let each one of us declare what he hopes for.” One said, “I hope I could have Dirhams up to the full capacity of this house to spend them in the way of Allah.” ‘Umar (May Allah be pleased with him)

again said, “Let each one of us declare what he hopes for.” The other one said, “I hope, I could have jewels up to the full capacity of this house or the like, to spend them in the way of Allah.” ‘Umar (May

Allah be pleased with him) said again, “Let each one of us declare what he hopes for.” They said,

“What hope is better than that?” ‘Umar (May Allah be pleased with him) said, “I hope I could have the full capacity of this house filled with men like Abu ‘Ubaidah (May Allah be pleased with him) to utilize them in the way of Allah.”

Khalid bin Al-Waleed (May Allah be pleased with him)

Jabir (May Allah be pleased with him) narrated,

I was a combatant in the army that was sent under Khalid’s command to consolidate the army of Abu ‘Ubaidah (May Allah be pleased with him) while it was besieged in Syria. When we reached there, Abu ‘Ubaidah (May Allah be pleased with him)

said to Khalid (May Allah be pleased with him), “Proceed to lead the people in the prayer because you are more worthy of being the Imam than I because you have come to strengthen me.” Khalid said, “I was not to lead a man in the prayer about whom I heard Allah’s Messenger (Peace and Blessings of Allah be upon him) saying:

‘Every nation has an Ameen (i.e., the most trustworthy, honest man), and the Ameen of this Ummah is Abu ‘Ubaidah bin Al-Jarrah. ’’ (Al-Bukhari)

Mu ‘adh bin Jabal (May Allah be pleased with him)

When Abu ‘Ubaidah (May Allah be pleased with him) died, Mu‘adh (May Allah be pleased with him) said to those who attended the funeral procession,

“Indeed, you have been afflicted with the death of a man, by Allah, I never have seen a slave of Allah with a more pure heart, further away from idle talk, and more ardent in giving advice to people than him. So, pray unto Allah to shower His mercy on him.”

After they had covered him with sand, Mu‘adh (May Allah be pleased with him) said,

“O Abu ‘Ubaidah! Indeed I will appreciate you all my life uttering no falsehood, since, uttering falsehood against you incurs the wrath of Allah . By Allah, I have come to know about one who mentions Allah much. One of those who walk on the earth in humility, and when the foolish address them, they reply back with mild words. One of those when they spend, they are neither extravagant

nor niggardly, but they hold a medium way between the two extremes. By Allah, you were one of the most humble among the true believers who show mercy to the orphans and the destitute, and detest the traitors and the haughty.”

His Death

Abu ‘Ubaidah (May Allah be pleased with him) and his soldiers were marching through Syria and surrounding lands, when they were afflicted by plague. ‘Umar bin Al-Khattab (May Allah be pleased with him) felt sad for Abu ‘Ubaidah (May Allah be pleased with him) and requested him to come back to Madinah immediately. However, Abu ‘Ubaidah refused to return to Madinah and told the messenger he would never escape from the decree of Allah . He wrote a letter to ‘Umar (May Allah be pleased with him) saying,

“O Commander of the Believers, I know that you need me; however, I am with some Muslim soldiers who I do not want to leave alone, so please let me stay here with my soldiers.”

Abu ‘Ubaidah (May Allah be pleased with him) got infected by the plague and became very sick, and when he knew his death was becoming imminent, he said,

“Give my greetings to the Commander of the Believers and tell him that I have fulfilled my obligations.”

Some days later, Abu ‘Ubaidah (May Allah be pleased with him) passed away in Jordan, He had died at the age of 58 years. Mu‘adh bin Jabal (May Allah be pleased with him) led his funeral prayer, and Mu‘adh bin Jabal, ‘Amr bin Al-‘Aas and Ad-Dahhak bin Qays (May Allah be pleased with him) entered his grave.

May Allah bestow mercy on Abu ‘Ubaidah (May Allah be pleased with him) on behalf of many generations of Muslims in the future, for the service he rendered to Islam.

His Will

While Abu ‘Ubaidah (May Allah be pleased with him) got infected by the plague in Jordan, he preached to those in attendance,

“I leave you some advice. If you accept it, you will live a good life. Establish prayer, observe fasting in the month of Ramadan, give in charity, perform pilgrimage, the lesser pilgrimage, and advise each other, advise your rulers, and do not defame them. Let not the delights of life destroy you because if a person lives for a thousand years, certainly he will face what I am facing. Allah has preordained death on the sons of Adam, so everyone must die. Thus, the most prudent among you are those who will be obedient to the Lord, and he who works diligently for the Day of Judgment. Peace be upon you.”